

## MICHAEL PSELLOS AND THE METHOD OF ILLUMINATION

Michael Psellos (or, Psellus), a significant philosopher of the Byzantine empire, rekindled science and philosophy in Constantinople in the eleventh century. Publications so far show that he is a rather intangible figure. He left no "main work" in writing, nor is he known for any particular "doctrine". Was he simply a self-promoter? Since part of him was a politician, that concept was not foreign to him; but he was a politician with an overarching idealistic agenda.

He pursued a wide range of academic interests, including: rhetorics (his preferred form of presentation), history, poetry, music, mathematics, alchemy and other sciences, magic, astrology, theology, and, of course, philosophy. A hidden interest - hidden since his society had no proper name for it - was, psychology, both understanding and influencing the operations of the mind vis-à-vis humans, a main trait of lasting interest in Psellos. Apart from his political ambitions, Psellos was the typical Byzantine "philosopher", which in his day and age broadly meant, a "polymath". Unlike his pupil John Italos, Psellos was successful in navigating the murky waters of heresiology in middle period Byzantium. Seeing him "apart" is, albeit, part of the problem.

Psellos at his peak was the dean of the philosophy faculty of the often so-called "university" of Constantinople that he helped to establish. His major achievement was to relaunch dormant science and philosophy, largely by appealing to the sense of Hellenic identity of the Byzantines. The fact came to his aid that the Islamic enemies of the Byzantine empire were thriving not least due to their knowledge and use of Greek science and philosophy, and the Byzantine empire, the actual continuation of the Hellenic mind in the forms of the eastern Roman empire, had a lot of catching up to do. This fact was not argued out loud but was tacitly understood by all involved.

In his writings, he sometimes used Greek language that is translated as "illumination" or other grammatical form of that word. The notion of illumination, or knowledge as divine illumination, was nothing new, since St. Augustine, in his Platonic vein, had already presented that notion centuries prior to Psellos. Others after Psellos, like the Persian Illuminationist Sohravardi, and the Cambridge Platonist Henry More, dealt in illumination, used as a substantive term of philoso-psychological thinking-about. For Psellos, however, the term is, as this book proposes, the key to his very own method: His rhetorical way of writing is a form of ekphrasis, or artful visualization, even metaphorical enactment, of abstract concepts and thought.

That is, as far as I see, a unique point. It is an expansion of "Byzantine receptions" (a term I have developed for the passive mode of most Byzantine philosophy). In Psellos' Illuminationism, the philosopher becomes active, namely, in the speech acts of visualization (active imagination). That is visualization above the mental level of later Rationalism (Descartes). It breaks into the spiritual realms of the non-conceptual and visual. In it, philosophy, initially an intellectual and rational undertaking, crosses the border to spirituality, a momentous and supremely difficult step, technically speaking, that materially helped to usher in the mystical strands of Christianity to the mainstream in the forteenth century under St. Gregory Palamas, in the age of the Hesychast controversy. The private inner visualized subject (self, astral body, soul) of Hesychasm and the Reformation was thus set free by Psellos through selective revival of Hellenic culture, and through ekphratic spiritual realism, as amenable to the eastern Orthodoxy of his time.

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STEFAN GROSSMANN

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# Preface

This is the fifth publication in a series dealing with Byzantine philosophy, spirituality, and related questions, at a frontier of the epochal development of values in our time.

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The four pages with the earlier parts of this series:

 $\underline{https://archive.org/details/StefanGrossmann1ByzantinePhilosophyFrameworkAnalysisCRC}$ 

https://archive.org/details/StefanGrossmann2AtlanteanPhilosophyNineBodiesOfManCRC

https://archive.org/details/StefanGrossmann3JesusHisGnosticSchool

https://archive.org/details/StefanGrossmann4SpiritualScience

Is this "philosophy"? Part of it is. I emphasize the relatively low mental status of the intellect, of rationality, and of the process of the spiritually separated ego-self that language commonly calls "thinking" (my vols., foregoing, I and II). I point to higher levels of the mind (my vols. I, II and, especially, III, IV). As a result, in IV I introduce the notion that there are many humans but One Mind, redefining the so-called "human mind" (ego mind) as "human-mind interface". When reading this, you should be up to speed with all four volumes, since this continues their development, started in vol. I; however, the most important single volume to have read carefully is the shortest of the four, namely, vol. IV (Workbook: Towards a Spiritual Science). I finished vol. IV four days ago (on September 12, 2015) as of this writing; but I am still shaking over what it all says in its extreme brevity. It will take a lifetime to digest that, I believe.

So, why write more? My vol. IV, above, has a Table of Contents outlining nineteen chapters. I actually only wrote two of them; the remaining ones come over in telegram style, or, towards the higher numbers, simply remain as captions in the Table of Contents. My vol. IV has said what it needed to say.

When reviewing my vol. IV, above, over some days, I found that there is little of originality that I could contribute to actually writing out chapters 3 through 19. Chapter 19 would be a digest of my longest book, vol. II above. I am not sure at this time which consensus to use to abbreviate such a book. I did notice, however, that there remains to a certain extent a gap, or hole, for the issue of Byzantine-Persian Illuminationism. Sohravardi the Persian Illuminationist has found, for my purposes, sufficient treatment through the fifth Essay and the appended materials in my vol. III, above. The Illuminationism of Michael Psellos, however, is not, or no longer, adequately covered by the 1956 German book by Perikles Joannou.

Having started to take a closer look at Psellos, and on the background of the massive Spanish dissertation of Alberto del Campo Echavarría (2010), as far as I can understand it, Psellos stands in the middle of the Byzantine side of the great medieval dispute on universals, a key philosophical topic.

For the medieval philosophy of the European west, leading to Scholasticism, especially to Thomism, then to William Ockham and Ockham's razor (of nominalism), the dispute on universals has been well researched, analyzed, documented, and published. For the development in the Byzantine world, however, I do not believe that Echevarría has been able to give a final resolution of this same issue, for the simple fact that his most penetrating analysis stops short, by its periodization, of following the issue up for Psellos and the conceptual development of Byzantine philosophy after Psellos. That means, that Echavarría has left the later chapters of the development of the question of universals in Byzantine philosophy yet to be written. That is not a critique of his work; it simply states where his work ends and needs to be continued.

In the sense of a general critique, however, I wish to annotate that the end of Echevarría's great labour coincides with the end of a plausible analogy between the western European dispute on universals and its Byzantine counterpart. In other words, the hiatus that Echevarría takes as his ending point marks, at the same time, the early start of the period when philosophy in Byzantium parted ways, systematicly speaking, with the medieval philosophy of the European west. In this sense, Michael Psellos thus emerges from the pages of history as the first uniquely Byzantine philosopher, perhaps not the greatest Byzantine philosopher but, in philosophy in the stricter sense, the greatest Byzantine innovator, who blazed a trail through the philosophical tradition - similar to Dionysios the Areopagite for theological tradition - that, essentially, had no counterpart in the philosophy of the west. While Dionysios (sixth century) had a reception in the west (at a time when the Church east and west was still closely united), Psellos (eleventh century), in his field (philosophy) had no concomitant reception in the west (as far as I know of today, not counting his indirect reception via later Renaissance Platonism).

All this still would not have motivated me to write another book in short sequence, were it not for the fact that Psellos, perhaps not in the scope of his personal intentions, effectively provides basic solutions for the block at which the western philosophical development stopped short. That is the thread running through this book. This is far from being a full "Psellos monograph" or such. I hope to provide a guide for understanding Michael Psellos in the west, where the native intellectual development since the Middle Ages does not provide for understanding such a figure, if you like, an alien from a different world who mixes up the set categories of the materially proficient but spiritually backward west. As all four of my foregoing volumes show, the key is always a "third position" (triadic method). That is exactly what Psellos came up with in eleventh-century Constantinople with his methodology of Illumination (Illuminationism in the sense of ekphratic spiritual realism, a largely secular grounding of mystical realism in philosophical methodology) synthesized from both the Hellenic and the Christian traditions.

Looking at his influences, his solution came from the Christian spiritual side, an element that the western medieval philosophy apparently never properly was able to integrate into its rationalizations. An exception in western philosophy was Thomas of Aquinas, who, via Aristotle, scratched at the pre-astral barrier, but without tunnelling through it like Psellos did from his vastly superiour wealth of ancient knowledge and proficiency compared with St. Thomas. This permits reflections on the spiritually barren nature of the Latin philosophical tradition which are not part of this book, however. The Hellenic philosophical tradition was, apparently, open to accept Christian truths into genuinely philosophical modes under the roof of synthetic Illuminationism. The European west had such an opening, too, as the example of St. Augustine shows; but it was ultimately not methodologically (!) consequential for the west's philosophical development with its emphasis on Scholastic book learning. For which Cusanus later coined the dangerous phrase, "learned ignorance", the pitfall that Psellos steered the late-period Byzantine philosophy clear of, humanism and Reformation resulting.

The common notion in the historiography of philosophy, that there was no ancient epistemology, and was no medieval epistemology, needs to be revised for St. Augustine, Michael Psellos, and their circumscriptions of epistemology (the branch of philosophy dealing with ideation and cognition). Those early forms are merely "different" (from today), namely based on "influx" (like, still, in René Descartes). Are we today amiss?

# MICHAEL PSELLOS AND THE METHOD OF ILLUMINATION PART ONE: RESEARCH STRUCTURE: AB ORDO CHAOS!

#### Synopsis:

Note that the external resources I used are listed in the part following this below; however, my preceding four volumes (e.g., "my vol II, p. ...") are cited according to the four links that are above in the Preface.

The Byzantine color picture on the front cover of this pdf shows Michael Psellos.

# Michael Psellos (born 1016 or 1017 probably in Constantinople, died in 1078 or as late as 1096) was a prominent politically engaged Byzantine philosopher of mind and science.

Psellos was a prolific polymathic writer and lecturer, and Dean of the Philosophers with teaching duties. He awakened the interest of the Byzantine emperors for philosophy and science, headed the drive to selectively revive Hellenic culture in later middle Byzantium, and helped to refound the University of Constantinople. With his critical interests, he was successful in carefully navigating the heresiological pitfalls of his time, unlike his less fortunate main pupil John Italos.

In the ongoing project to establish a new academic field, namely the field of "Byzantine Philosophy", this philosopher is of particular importance. Psellos (Psellus) was, after Patriarch Photios in the ninth century, the **first major philosophical Humanist of the Middle Ages** (versus the early part of Byzantium that was set in late antiquity). (I am not quite sure what a "Humanist" is, but I let that stand, since it fits.) As professor and Dean of the Philosophers, to a significant extent Psellos stood above the (older, dormant) school traditions, and was, for a Byzantine philosopher, unusually creative: an activist of Byzantine receptions.

A Humanist, Psellos introduced **rhetoric forms of presentation** to preaching wisdom, influenced by pastoral theology and liturgy. (One may claim that St. John Chrysostomos did that before Psellos when, by restructuring Apollonius of Tyana, Chrysostomos faked the New Testament "Epistles of Paul", cf. my vol. III, pp. 179 ff., with p. 194, Bushby article [p. 56] listed there, with my corroborative process. Also see my vol. I, p. 117, lower half of page, for a first inkling of the Epistles of Paul fraud.)

Contrasting with any modern standard understanding of philosophy as "conceptual system", Psellos placed emphasis on **ekphratic visualization** for maximum clarity and **realistic mental presence**. That entails that he left no significant verbal doctrines of his own. Like all with an advanced mind interface (see for that, my vol. IV), he was a dominantly visual type. When asked questions about his system of philosophy, he would refer the questioner to an earlier Byzantine philosopher, Proklos (Proclus). (One can read that, or what is mainly left of Proklos today, put between two book covers in: Siorvanes 1996, and, again, in Chlup 2012, list 6. c).)

Michael Psellos is surely the best-known philosopher of the Middle Byzantine period. Thus, quite a lot has already been written on him. Singularly for any Byzantine intellectual (excepting the line of Neo-Platonists through Proklos to Damascios), there are four (older) monographs: Zervos (1919, French), Joannou (1956 German), and two Russian (П.В. Безобразов, 1890; Я.Н. Любарский, 1978). Joannou sets out to categorize Psellos, in the fashion of histories of philosophy; in his case, the category is that of an **Illuminationist**. That lead is pursued further in the fifth Essay in my vol. III. Linos Benakis, Katerina Ierodiakonou, Anthony Kaldellis, Frederick Lauritzen, Stratis Papaioannou, to name some, are leading Psellos scholars today.

Michael Psellos remains difficult to this day due to basic cross-cultural barriers, since in important points he does not square with a modern understanding of science, mind, and philosophy. With his diverse and historical interests, and his dominant influence down into Renaissance Platonism, Michael Psellos is probably that figure who, if any at all, is best suited to exemplify Byzantine philosophy as a whole.

#### 1. Resources

Note that the external resources I used are listed in this part; however, my earlier four volumes (e.g., "my vol II, p. ...") are cited according to the four links that are above in the Preface.

This book starts with the resources. To this day, there is no full bibliography of Michael Psellos' writings. There is no scholarly consensus and no viable received tradition concerning the works of Psellos and their weighting. This is a field of new and ongoing research that is strongly under development. This is, again, a complicated skeletal text, but not so extreme as *my vol. I* (this citation type always refers to the links in the Preface above).

Steps for moving closer to Psellos are the following:

1. Typologically, the Byzantine philosopher that is most closely related to Psellos is George Gemistos Plethon. Plethon has been under intense scholarly investigation for several decades, which may be considered as a lead project for establishing a set of monographs concerning individual Byzantine philosophers, as far as the mass of preserved historical materials permits a book-length monographic treatment. Psellos comes under that heading of Byzantine philosophers; but there remain fundamental issues of understanding him. A first step of moving closer to Psellos is to see him in analogy to Plethon at the end of the Byzantine era.

See: my vol. III (this refers to the hyperlinks in the Preface above) with analyses and materials.

- 2. In my vol. III, in the fifth Essay, I have placed (after F. Lauritzen) Psellos in the teaching lineage of: Symeon the Studite St. Symeon the New Theologian Niketas Stethatos. Additionally, I have conjectured, based on certain arguments and assumptions, that with a good likelihood (from typological proximity) the Persian Illuminationist Sohravardi, decades after Psellos, is essentially dependent on the same (Byzantine) lineage. This, together with the 1956 German book by Perikles Joannou, opens the door to argue that Psellos was an Illuminationist.
- 3. Below, I argue additionally that Psellos was, methodically, by far the most advanced Illuminationist. That requires to trace Psellos' own Illuminationism, and to compare it with other instances of Illuminationism, to wit: St. Augustine, the "Light Verse" in the Quran, Sohravardi and his school, and Henry More, one of the leaders of the Cambridge Platonists. In such a survey, all significant aspects of the Illuminationist phenomenon can be addressed, narrowing down our understanding of Psellos' methodology, so far a wide open question, to a closely specified type with its particular, and in today's view unconventional, techniques of "doing philosophy".
- 4. Before getting into the meat of that argument, I present an outline of the known facts about Psellos, discuss the recent "rhetoricization" thesis of Stratis Papaioannou, and review my own two interpretation strategies,

see my vol. I,

- 5. of "Byzantine receptions", and of the "Johannine turn" of the Byzantine intellectual development at large, each in their relevance to Michael Psellos.
  - 6. A key insight of structuring a skeleton of Byzantine philosophy in its chronology, see my vol. I,

is that the development leading up to Michael Psellos (eleventh century) was not unidirectional, but can best be described with a term like "parallel tracks", especially in the earlier centuries.

In the middle Byzantine phase, leading directly up to Psellos, one of the parallel tracks can be held in analogy to the philosophical development in the European west, with its main phenomenon of Scholasticism. This particular parallel track of Byzantine philosophy during the middle Byzantine period is what a Spanish researcher, Alberto Campo del Echevarría, very thoroughly describes in his breakthrough dissertation.

See, my flap text, and the Preface, above at the front of this book, that situate this.

- Echevarría, Alberto del Campo; The Platonic Theory of Ideas in Byzantium, 5th to 11th Centuries: Principles, Developments and Final Form of Ancient Ontology (Spanish); PhD thesis Universidad Complutense de Madrid 2010
- ----; Miguel Pselo, la enseñanza y el rechazo de la teoría platónica de las Ideas; in: A. del Campo Echevaria, La teoría platónica de las Ideas en Bizancio (siglos IX-XI), Madrid 2012
- ----; Transcendent Exemplarism and Immanent Realism in the Philosophical Work of John of Damaskos; in: Mariev, Sergei; Stock, Wiebke-Marie (editors); Aesthetics and Theurgy in Byzantium; Boston, Berlin 2013; pp. 127-142
- 7. A transrational, mystical parallel track of Byzantine philosopho-theology was, during the period covered by Echevarría 2010, already long going under full steam, see:
- Sabo, Theodore; *The Proto-Hesychasts: Origins of mysticism in the Eastern Church;* PhD thesis Northwest University 2012

After the play-out of the major Byzantine scholastic parallel track (Echevarría 2010), Michael Psellos, in the eleventh century, entered the scene. Psellos, his impact, and his typological relations to other instances of the Illuminationist phenomenon, are reflected in the following, very incomplete, bibliography (which is ample for the points to be made here, however).

#### Lists of resources (with comments):

- 1. A volume dedicated to reading Psellos is, suited for an **introduction to Psellos:** Barber, Charles; Jenkins, David (editors); *Reading Michael Psellos*; Leiden, Boston 2006
- 2. The first recent full treatment of Michael Psellos, albeit under a limited set of aspects (which is highly advisable in the case of Psellos), is:

Papaioannou, Stratis; *Michael Psellos: Rhetoric and Authorship in Byzantium;* Cambridge 2013 Papaioannou has an extensive bibliography that runs from p. 268 to p. 336.

#### Additionally, there are Psellos bibliographies, and a John Italos bibliography:

Moore, Paul; Iter Psellianum: a Detailed Listing of Manuscript Sources for all Works Attributed to Michael Psellos, including a Comprehensive Bibliography; Toronto 2005

Lauritzen, Frederick; *Michael Psellos, Bibliography, 2000-2015;* dated 10 July 2015; pdf, 10 pp., online https://www.academia.edu/9056341/Psellos\_Bibliography\_2000-2015\_10\_7\_15\_

Michael Psellos: Bibliography, Recent: from 1998 to today; dated 8 April 2015; web page, online <a href="http://proteus.brown.edu/psellos/8126">http://proteus.brown.edu/psellos/8126</a>

Lauritzen Frederick; *Bibliography of John Italos, 1897-2014*; dated 26 May 2014; pdf, 4 pp., online: <a href="https://www.academia.edu/4549300/Italos\_Bibliography\_26\_5\_14">https://www.academia.edu/4549300/Italos\_Bibliography\_26\_5\_14</a>

#### 4. Three collections about Byzantine philosophy that go well into Psellos are:

Benakis, Linos; Byzantine Philosophy (title is in Greek); Athens 2002

-----; *Byzantine Philosophy 2* (title is in Greek); Athens 2013 (I have not seen this second volume. SG) Ierodiakonou, Katerina (editor); *Byzantine Philosophy and Its Ancient Sources*; Oxford 2002

#### 5. Here are my lists of **Psellos materials:**

#### a) Psellos, general:

Michael Psellos; Wikipedia Article

Zervos, Ch.; Un philosophe Néoplatonicien du XI<sup>e</sup> siècle: Michel Psellos, Sa vie. Son oeuvre. Sa lutte philosophique. Son influence.; PhD thesis Paris 1919

Joannou, Perikles; Die Illuminationslehre des Michael Psellos und des Joannes Italos; Ettal 1956

Безобразов П.В., Любарский Я.Н. Две книги о Михаиле Пселле (Византийская библиотека. Исследования). 2001 (П.В. Безобразов, 1890; Я.Н. Любарский, 1978 republished in one volume), publisher: Aletheia, 541 pp., ISBN: 5-89329-401-7

#### b) Psellos, biographical:

aa) Psellos' Theotokos icon experience and its interpretation:

Antonova, Clemena; Space, Time, and Presence in the Icon: Seeing the World with the Eyes of God; Farnham, Burlington 2010

Barber, Charles; Contesting the Logic of Painting: Art and Understanding in Eleventh-Century Byzantium; Leiden 2007

Brubaker, Leslie; Inventing Byzantine Iconoclasm; London 2012

Cutler, Anthony; Browning, Robert; *In the margins of Byzantium? Some Icons in Michael Psellos;* in: Byzantine and Modern Greek Studies 1992, volume 16, issue 1, pp. 21-33

Doom, Erin Michael; Patriarch, Monk and Empress: A Byzantine Debate over Icons; BA thesis, Wichita State University 2004

Fisher, Elizabeth A.; Image and Ekphrasis in Michael Psellos' Sermon on the Crucifixion; in: Byzantinoslavica 1994, volume 55, pp. 44-55

Giakalis, Ambrosios; *Images of the Divine: The Theology of Icons at the Seventh Ecumenical Council;* revised edition, Leiden, Boston 2005

Grabar, André; *L'iconoclasme byzantin*; Paris 2011

Kimball, Virginia M.; Liturgical Illuminations: Discovering Received Tradition in the Eastern Orthros for Feasts of the Theotokos; doctoral dissertation; International Marian Research Institute, University of Dayton, Pontifical Theological Faculty "Marianum", Rome 2010

Kobusch, Theo; Geschichte der Philosophie Band V: Die Philosophie des Hoch- und Spätmittelalters; Munich 2011

Mathiesen, Thomas J.; Apollo's Lyre: Greek Music and Music Theory in Antiquity and the Middle Ages; Lincoln, London 1999

Parani, Maria G.; Reconstructing the Reality of Images: Byzantine Material Culture and Religious Iconography (11<sup>th</sup>-15<sup>th</sup> Centuries); Leiden, Boston 2003

Ricklin, Thomas; Der Traum der Philosophie im 12. Jahrhundert: Traumtheorien zwischen Constantinus Africanus & Aristoteles; Leiden 1998

Ruggieri, Vincenzo; *Michele Psello e la presenza della Theotokos nell mondo liturgico bizantino;* in: Theotokos, 2009, volume 17, issue 1, pp. 139-157

Strezova, Anita; Function of Religious Images in Byzantine Iconophile Apologia; in: International Journal of Orthodox Theology 2013, volume 4, issue 3, pp. 60-84

Sverker, Joseph; The Holy Spirit and the Icon: A critical consideration of Eastern Orthodox theology of the icon in relation to Orthodox pneumatology; Master of Theology thesis, supervised at London School of Theology, Brunel University 2004

Willems, Klaas; De Cuypere, Ludovic (editors); *Naturalness and Iconicity in Language*; Amsterdam, Philadelphia 2008

- bb) Psellos, biographical, other:
- Angold, Michael; The Byzantine Empire, 1025-1204; 2nd edition, London, New York 1997
- Dakouras, Dionysios G.; Michael Psellos' Kritik an den alten Griechen und dem griechischen Kult; in: Θεολογια 1977; pp. 40-75
- ----; Die Rehabilitation der griechischen Studien im XI. Jahrhundert und Michael Psellos; in: Θεολογια 1978, pp. 185-198 and 392-411
- Duffy, John; Hellenic Philosophy in Byzantium and the Lonely Mission of Michael Psellos; in: Katerina Ierodiakonou (editor), Byzantine Philosophy and its Ancient Sources; Oxford, New York 2002, pp. 139-156
- Fisher, Elizabeth A.; Michael Psellos on Symeon the Metaphrast and on the Miracle at Blachaernae, Annotated Translations with Introductions; Online Monograph, Center for Hellenic Studies, 2014; http://chs.harvard.edu/wa/pageR?tn=ArticleWrapper&bdc=12&mn=5478
- Hussey, J.M.; The Orthodox Church in the Byzantine Empire; Oxford 1990
- Jeffreys, Michael; Psellos in 1078; in: Byzantinische Zeitschrift 2014, volume 107, issue 1, pp. 77-96
- Jouanna, Corinne; *Les byzantins et la seconde sophistique: étude sur Michel Psellos*; in: REG 2009/1, volume 122, pp. 113-144
- Kaldellis, Anthony; The Argument of Psellos' Chronographia; Boston etc. 1999
- ----; Hellenism in Byzantium: The Transformations of Greek Identity and the Reception of the Classical Tradition; New York 2007
- Kazdan, A.P.; Epstein, Ann Wharton; Change in Byzantine Culture in the Eleventh and Twelfth Centuries; Berkeley etc. 1990
- Lauritzen, Frederick; A Courtier in the Women's Quarters: The Rise and Fall of Psellos, in: Byzantion 2007, volume 77, pp. 251-26
- ----; Psello discepolo di Stetato; in: Byzantinische Zeitschrift 2008, volume 101, issue 2, pp. 715-725
- ----; Psellos' Early Career at Court: A Secretis and Protoasecretis (1034-1042), in: Vizantijskij Vremennik 2009, volume 68, pp. 135-143
- Shepard, Jonathan (editor); The Cambridge History of the Byzantine Empire; New York 2008
- Treadgold, Warren; The Middle Byzantine Historians; Houndmills 2013
- Venning, Timothy (editor); A Chronology of the Byzantine Empire; Houndmills 2006

#### c) Psellos, philosophy, theology, style:

See additional resources (teles[ma]tic images) for this listed in section 7 below.

- Athanassiadi, Polymnia; *Byzantine Commentators on the Chaldaean Oracles: Psellos and Plethon;* in: Katerina Ierodiakonou (editor), Byzantine Philosophy and its Ancient Sources; Oxford, New York 2002, pp. 237-252
- Hunger, Herbert; Die hochsprachliche profane Literatur der Byzantiner, volume 1: Philosophie Rhetorik Epistolographie Geschichtsschreibung Geographie; volume 2: Philologie Profandichtung Musik Mathematik und Astronomie Naturwissenschaften Medizin Kriegswissenschaft Rechtsliteratur; Munich 1978
- Καραχάλιος, Γεώργιος; Η ανθρωπολογία του Μιχαήλ Ψελλού; Greek thesis 1991; pdf online: http://phdtheses.ekt.gr/eadd/handle/10442/12250
- Lauritzen, Frederick; *L'ortodossia neoplatonica di Psello;* in: Rivista di S;tudi Bizantini 2010, N.S. 47, pp. 285-291
- O'Meara, Dominic J.; *Michael Psellos*; in: Gersh (see 5. d)), pp. 165-181
- PanagoPoulos, Spyros P.; The philosophical contribution of a homo byzantinus: The de omnifaria doctrina of Michael Psellus (1017/1018-1978 AD); in: De Medio Aevo 2014, volume 5, issue 1, pp. 169-178
- Pontikos, Ilias; A Miscellany in the Philosophical Tradition of Michael Psellos; Codex Baroccianus Graecus 131, ff.397v-446v; PhD thesis, University of London 1989, pdf online:

#### http://phdtheses.ekt.gr/eadd/handle/10442/4741

Renauld, Émile; Étude de la langue et du style de Michel Psellos; Paris 1920

----; Lexique choisi de Psellos, continuation a la lexicographie Byzantine; Paris 1920

Sofroniou, S.A.; Michael Psellos' Theory of Science; in: 'Aθηνα 1967, volume 69, pp. 78-90

#### d) other/general for Psellos:

Anastos, Milton V.; The History of Byzantine Science, Report on the Dumbarton Oaks Symposium of 1961; in: Dumbarton Oaks Papers 1961, volume 16, pp. 409-411

Daki, Marija Zulja Vasić; Käte Hamburgers Theorie der Dichtungsgattungen: Die theoretischen Grundlagen der "Logik der Dichtung"; doctoral dissertation, Universität Gesamthochschule Siegen 2000

Heath, Malcolm; Ancient Philosophical Poetics; New York 2013

Helmig, Christoph; Forms and Concepts: Concept Formation in the Platonic Tradition; Berlin, Boston 2012

Lindberg, D. C.; Shank, M.H. (editors); *The Cambridge History of Science, volume 2: Medieval Science;* Cambridge 2013

Magdalino, Paul; Mavroudi (editors); The Occult Sciences in Byzantium; Geneva 2006

Maguire, Henry; Style and Ideology in Byzantine Imperial Art; in: Gesta 1989, volume 28, issue 2, pp. 217-231

Papaioannou, Stratis; Byzantine Mirrors: Self-Reflection in Medieval Greek Writing; in: Dumbarton Oaks Papers 2010, volume 64, p. 81-101

- ----; Byzantine Enargeia and Theories of Representation; in: Byzantinoslavica 2011, volume 69, pp. 48-60
- ----; *Rhetoric and the Philosopher in Byzantium;* in: Katerina Ierodiakonou; Börje Byden (editors); Essays in Byzantine Philosophy; Athens 2012, pp. 171-197
- ----; *Byzantine historia*; in: Raaflaub, Kurt A. (editor); Thinking, Recording, and Writing History in the Ancient World; Chichester 2014, pp. 297-313
- ----; Voice, Signature, Mask: The Byzantine Author; in: Aglae Pizzone (editor); The Author in Middle Byzantine Literature, Modes, Functions, and Identity; Boston, Berlin 2014, p. 21-40
- ----; Byzantium and the Modernist Subject: The Case of Autobiographical Literature; in: Roland Betancourt; Maria Taroutina (editors); Byzantium/Modernism: The Byzantine as Method in Modernity; Leiden, Boston 2015
- Theodosiou, Efstratios; Manimanis, Vassilios; Dimitrijevic, Milan S.; *The Contributions of the Church in Byzantium to the Natural Sciences*, Byzantine Astronomers and Scientists; in: European Journal of Science and Theology (EJST), December 2010, volume 6, issue 4, pp. 57-69
- Trizio, Michele; Ancient Physics in the Mid-Byzantine Period: The Epitome Of Theodore Of Smyrna, Consul Of The Philosophers Under Alexios I Komnenos, (1081-1118); (pre-draft of), pdf, 19 pp.; at: https://www.academia.edu/4073957/\_A\_pre-draft\_of\_Ancient\_Physics\_in\_the\_Mid-
  - Byzantine\_Period\_The\_Epitome\_Of\_Theodore\_Of\_Smyrna\_Consul\_Of\_The\_Philosophers\_Under\_Alex ios\_I\_Komnenos\_1081-1118\_
- 6. The following titles cover **Illuminationism** as used for comparative purposes herein (section 7 below): See additional resources (teles[ma]tic images) for this listed in section 7 below.

#### a) ancient:

Côté, Antoine; *Intellection and Divine Causation in Aristotle;* in: The Southern Journal of Philosophy 2005, volume 43, pp. 25-39

Diamond, Eli; Aristotle's Appropriation of Plato's Sun Analogy in De Anima; in: apeiron 2014; 47(3): 356–389 Gerson, Lloyd P.; Ancient Epistemology: New York 2009

Schumacher, Lydia; *Divine Illumination: The History and Future of Augustine's Theory of Knowledge*; Chichester 2011

#### b) Islamic:

Corbin, Henry; En Islam iranien: Aspects spirituels et philosophiques; volume 2: Sohravardi et les Platoniciens de Perse; Paris 1971

Fakhri, Majid; Al-Farabi, Founder of Islamic Neoplatonism: His Life, Works and Influence; Oxford 2002

Kaukura, Jari; Self-Awareness in Islamic Philosophy, Avicenna and Beyond; Cambridge 2015

Razavi, Mehdi Amin; Suhrawardi and the School of Illumination; London, New York 2013 (first 1997)

Richardson, Kara; The Metaphysics of Agency: Avicenna and his Legacy; PhD dissertation; Toronto 2008

Shirazi, Mulla Sadra; On the Hermeneutics of the Light Verse of the Qur'an (Tafsir Ayat al-Nur); Translated, introduced and annotated by Latimah-Parvin Peerwani; London 2004

Walbridge, John; The Science of Mystic Lights: Qutb al-Dīn Shīrāzī and the Illuminationist Tradition in Islamic Philosophy; Cambridge (Mass.) 1992

- ----; The Leaven of the Ancients: Suhrawardi and the Heritage of the Greeks; Albany 2000
- ----; The Wisdom of the Mystic East: Suhrawardī and Platonic Orientalism; Albany 2001

#### c) Byzantine:

Casiday, Augustine; *Reconstructing the Theology of Evagrius Ponticus: Beyond Heresy;* New York 2013 Chlup, Radek; *Proclus: An Introduction;* New York 2012

Gersh, S.[teven] E.; Κινησις Αχινητος: A Study of Spiritual Motion in the Philosophy of Proclus; Leiden 1973

Gersh, Stephen (editor); Interpreting Proclus: From Antiquity to the Renaissance; Cambridge 2014

Ierodiakonou, Katerina; *The Greek Concept of Sympatheia and its Byzantine Appropriation in Michael Psellos;* in: Paul Magdalino; M. Mavroudi (editors), The Occult Sciences in Byzantium, Geneva 2006, pp. 97-117

Lauritzen, Frederick; *Psellos the Hesychast. A Neoplatonic reading of the Transfiguration on Mt. Tabor (Theologica I.11 Gautier)*; in: Byzantinoslavica; 01/2012; volume 70; pp. 167-180

Perczel, István; *Une théologie de la lumière: Denys l'Aréopagite et Èvagre le Pontique*; in: Revue des Études Augustiniennes 1999, volume 45, pp. 79-120

[Proklos]; The Six Books of Proclus, the Platonic Successor, on the Theology of Plato, translated from the Greek, to which a Seventh Book is Added, in order to Supply the Deficiency of another Book on this Subject, which was written by Proclus, but since lost. Also, a translation from the Greek of Proclus' Elements of Theology. To which are Added, a Translation of the Treatise of Proclus, Entitled, Ten Doubts Concerning Providence; and, a Translation of Extracts from his Treatise, On the Subsistence of Evil; as Preserved in the Bibliotheca Gr. of Fabricius. By Thomas Taylor; volumes 1, 2; London 1816

Rappe, Sara; Reading Neoplatonism: Non-Discursive Thinking in the Texts of Plotinus, Proclus, and Damascius; New York 2000

Siorvanes, Lucas; Proclus: Neo-Platonic Philosophy and Science; Edinburgh 1996

#### d) western medieval:

Marrone, Stephen P.; The Light of Thy Countenance: Science and Knowledge of God in the Thirteenth Century, volume 1: A Doctrine of Divine Illumination; volume 2: God at the Core of Cognition; Leiden etc. 2001

----; Reexamining the Doctrine of Divine Illumination in the Latin Philosophy of the High Middle Ages; in: Kent Emery, Jr.; et al.; Philosophy and Theology in the Long Middle Ages, A Tribute to Stephen F. Brown; Leiden, Boston 2011, pp. 275-301

Riches, Aaron; Christology and the 'Scotist Rupture'; in: Theological Research, 2013, volume 1, pp. 31-63

#### e) Cambridge Platonists and Coleridge:

Crocker, Robert; *The Role of Illuminism in the Thought of Henry More*; in: G.A.J. Rogers et al.; editors; The Cambridge Platonists in Philosophical Context, Politics, Metaphysics and Religion; Dordrecht 1997, pp. 129-144

Headley, Douglas; Coleridge, Philosophy and Religion: Aids to Reflection and the Mirror of the Spirit; Cambridge etc. 2004

#### f) influx, causation, connected quantum world:

Borchert, Donald M. (editor in chief); *Encyclopedia of Philosophy*, volumes 1-10; 2<sup>nd</sup> edition, Farmington Hills 2006

Brook, Richard J.; Berkeley's Philosophy of Science; The Hague 1973

Carlson, W. Bernard; Tesla: Inventor of the Electrical Age; Princeton 2013

Dwyer, Daniel; *Preconceptual intelligibility in perception;* in: Cont Philos Rev (2013) 46:533–553; DOI 10.1007/s11007-013-9279-4

Greenberg, Robert; Kant's Theory of a priori Knowledge; University Partk 2001

Gregory, Andrew; Plato's Philosophy of Science; London etc. 2000

Johnson, Gregory R.; From Swedenborg's Spiritual World to Kant's Kingdom of Ends; in: Aries 2009, volume 9, issue 1, pp. 83-99

Jolly, Nicholas; Causality and Mind, Essays on Early Modern Philosophy; New York 2013

Knuuttila, Simo; Sihvola, Juha (editors); Sourcebook for the History of the Philosophy of Mind: Philosophical Psychology from Plato to Kant; Dordrecht etc. 2014

Kochiras, Hylarie; Force, Matter, and Metaphysics in Newton's Natural Philosophy; PhD dissertation, University of North Carolina, Chapel Hill 2008

Nicolacopoulos, Pantelis (editor); Greek Studies in the Philosophy and History of Science; Dordrecht 1990

Pines, Shlomo; Maimonides; article (1967) in: Borchert, Encyclopedia of Philosophy (see there), vol. 5

Popa, Alexandru; Theory of Quantum and Classical Connections in Modeling Atomic, Molecular and Electrodynamic Systems; Oxford etc. 2014

Pylyshyn, Zenon W.; Visual indexes, preconceptual objects, and situated vision; in: Cognition 2001, volume 80, pp. 127-158

Schmaltz, Tad M.; Descartes on Causation; New York 2008

Scott, Charles E.; On the Preconceptual; in: The Southern Journal of Philosophy 1968, volume 6, issue 4, pp. 225-233

Swedenborg, Emanuel von; Interaction of Soul and Body: Which is Believed to Be Either by Physical Influx, or by Spiritual Influx, or by Preestablished Harmony; 1769; Swedenborg Foundation 2009

Timpson, Christopher G.; Quantum Information Theory & the Foundations of Quantum Mechanics; Oxford 2013

Watkins, Eric; Kant and the Metaphysics of Causality; New York 2005

- 7. The end part of this book is an Appendix. It contains additional materials that are not listed here.
- 8. An off-topic issue for this book, but not for the series of my vol. I-V, is the St. Peter Fraud:

Bockmuehl, Markus; 8 p. English review of: Heid, S. (editor), *Petrus und Paulus in Rom: Eine interdisziplinäre Debatte*; Freiburg 2011, pdf online: http://rosetta.reltech.org/TC/v17/TC-2012-Rev-Heid-Bockmuehl.pdf

Heid, S. (editor), Petrus und Paulus in Rom: Eine interdisziplinäre Debatte; Freiburg 2011

Robins, Sanderson; The Whole Evidence against the Claims of the Roman Church; London 1835

Zwierlein, Otto; Petrus in Rom: Die literarischen Zeugnisse, Mit einer kritischen Edition der Martyrien des Petrus und Paulus auf neuer handschriftlicher Grundlage; Berlin, New York 2009

----; Petrus und Paulus in Jerusalem und Rom: Vom Neuen Testament zu den apokryphen Apostelakten; Berlin, Boston 2013

----; *Has St. Peter ever been in Rome?*; pdf, 5 pp., 2013, English, online: http://www.philologie.uni-bonn.de/personal/zwierlein/st\_peter\_in\_rome.pdf

#### 2. Michael Psellos

I misunderstood Tesla. I think we all misunderstood Tesla. We thought he was a dreamer and visionary. He did dream and his dreams came true, he did have visions but they were of a real nature, not an imaginary one.

> John Stone Stone, 1915 (quoted from Carlson, Tesla, Epilogue)

In the three-column per page index II (principal names etc.) of the two-volume literary history of Byzantium by Herbert Hunger (1978), which is an incredible output of a single person, Michael Psellos is given 11 full lines for vol. 1, and 8 lines for vol. 2 (which latter includes 2 lines for Pseudo-Psellos, who is today no longer accepted as different from Psellos). Most of the index entries refer to philosophy and history. Konstantinopel (city) has 14 lines. Photios (Patriarch) has 11 lines (both vols.). Prodromos, Theodoros has 10 lines (both vols.). Aristoteles, plus the cross-referenced Corpus Aristotelicum, have together 10 lines. Platon, and, Tzetzes, Johannes each have 9 lines (both vols.). There are several authors with 8, 7, and 6 lines, respectively. For interest, Plethon has 4 lines (also both vols.). This gives an impression how the leading literary historian of Byzantium of the twentieth century weighted Michael Psellos, namely as the shooting star of all of Byzantine literature, nearly twice outshining Aristotle, and almost still on par with Plato plus Aristotle even when one adds them together. If one takes a digital count of "Psell" (including: Psellos, Psellus, Psell.) in the text plus footnotes and including bibliographies of both of Hunger's volumes, the total is: 93 (vol 1) + 147 (vol. 2) = 240 total. Hunger must have had an immense card box when he wrote that reference work, since that number reflects just a single author (Psellos). When one reads Hunger's work, it reflects the proximities within the social network of the Byzantine authors.

In his vol. 1, p. 381, in his chapter on Byzantine historiography, Hunger writes a paragraph that reads like an intellectual resume of Psellos: His most salient point is a surprizingly modern aspect of Psellos, namely, that Psellos is convinced of the causality of all events and conscientiously always tries to find explanations (Hunger, supra, at note 266, therein citing Sofroniou 1967, here: p. 86). For Psellos, God is the first cause of all, which shows that he was a good Aristotelian, earlier and more deeply informed than his philosophical colleagues in the dark west. God is, for example, the first cause of earthquakes, but that does not deter Psellos from offering a physical explanation. Psellos realizes that astrology and the human free will clash and are incompatible. In his writings he says that he does not practice astrology, but that he knows of its methods. Divine providence is often beyond human insight; in those cases religious faith is what remains for us. History and worldview are spread throughout Psellos' large oeuvre; his statements are not always consistent.

The Aristotelian element of Psellos' Christianity that was just mentioned gives rise to an interesting question: If God is first cause of this world, then the barrier of transcendence does not exist for God. Why does it exist for humans? I wonder what answer Psellos would give to this question. Probably, we should look to his work in its entirety: because humans are asleep, are spiritually blind (like sleeping people have their eyes closed), and need to wake up (to the inner vision of what makes reality, leave the cave, bathe in Plato's sun, get conscious; these are also themes from my vol. III, passim, from interpreting and analyzing Plethon.)

What happens when a person is, as the Byzantine intellectuals often talked and wrote about, deified (theosis)? If that means in any way, to become more like God, would that not mean that through theosis the barrier of transcendence is lifted for the respective human? Does theosis create pantheism/panentheism like in Giordano Bruno who was murdered by Vatican goons? Questions like this were earmarked for the sixth Essay in my vol. III, but there, I discovered, while writing, that it is not feasible with that we know today to finish that Essay. Here, in Psellos, we might still find some missing pieces to that unfinished puzzle. Psellos seems to be sitting at the source of things.

And, well, yes, your consciousness is your soul (astral body, in Cabbalah: "Zelem"), which is connected to the astral realms (non-atomic matter, photon/electron plasmatic counterpart realms of Creator information for atomic-material "reality" projection.) That is how you get consciousness. By meeting it, I mean. You meet yourself through your Higher Self. That is explained in all my books, but in depth throughout my vol. II, passim, with Thoth the Atlantean as guide. Higher levels of consciousness are connected through your higher bodies (or layers of your plasmatic aura).

The details of the foregoing paragraph are confusing when generalized, since they are different from one individual to another. The physical body, for example, has a basic intelligence: it can walk, survive, and it can replicate. It cannot, on its own, talk, nor can it perform complicated manual tasks. It can grunt, perhaps, but not like a monkey, for monkeys are intelligent animals with a physical body and two aura layers, typically. For humans, who are nine-body beings, with one physical body, seven aura layers, and a Light-Body, reflective awareness starts with the mind-body duality, then experiencing spiritual others, a special dedicated Higher Self in the spirit world, a plurality of those, psychic experiences, astral experiences, etc. This is a general "Science of the Lights", as Persian Illuminationist Sohravardi calls it. See my vol. II, prepared by my vol. I, continued by my vol. IV. For humans, the great life problem in their Creation is learning and practicing to become "realized" of the complex ways in how they work (and don't work).

The soul (astral body) is your fifth body (fourth energy body). One beneath it is the fourth body, which is the consciousness (photon/electron plasma) seat of the (presently dormant) psychic powers (researched by Giuseppe Calligaris). The fourth body awakens before the fifth body (soul) does ("awakens" means, that the physical body that you resonate with becomes aware of. That means, you awaken your physical body, which is your darkest part, spiritually speaking, since it has nucleon, i.e., protons and neutrons which are dense.) When your physical body (your zombie) awakens to the fourth body (fourth aura level), and to its psychic powers, that is the pre-astral barrier. That is a dangerous and difficult developmental barrier to pass since psychic abilities are utterly distracting and seductive for the weak and separated ego. (This type of speak comes from my vol. IV, which is my shortest and most important, and intuitively the one that you will want to skip.) Traditional teaching is that the psychic powers, if and when they awaken, should be fully ignored, for which reason strict discipline and dissolution of the ego are trained long before reaching this point.

That is not in Psellos, but is what explains what he was doing (without explaining it himself, in the Middle Ages.) He, according to a letter he wrote (see my vol. I, p. 115 at the bottom of the page), an alchemist, was an awakener of consciousness. That was the core of his activism. Alchemists never told their inner secrets to the world; that is the best established fact about them. (A small part of my vol. I, including a section in the bibliographies, is to show that modern chemical science has discovered that transmutational alchemy is real, not delusional as was widely believed still just some decades ago. Also see the dangerous book hidden in my vol. II, search "Cox" in the pdf and make sure you read and understand the disclamer about mercury.)

Still just some decades ago – that is when Professor Milton Anastos published his report about Byzantine science. Reading that today, it already reads like a historical document. In 1961, alchemy as a (occult, hidden) pillar of a Byzantine super-science was in no way conceivable. That has changed. That is a difficult issue to evaluate. Much is said (also on cosmology, and on the "divine energies" that according to modern Russian science exist, coming through the Sun) in my vol. I. To assess this central question for understanding Michael

Psellos, Byzantium and its philosophy, you should **read my vol. I, and then my vol. II, and then my vol. III, and then my vol. IV,** carefully and several times, so that you understand exactly what is said, and how it fits into a big picture that is intensely against the grain of your conditioned brain that will be fighting you with tooth and claw.

Then, when you are finished doing that, read the disclaimer at the beginning of the Appendix against Lunatics below in this book. When you have read the disclaimer, then read the Appendix.

Have you done all that?

Yes? Fine.

Now we can continue discussing science, Byzantium, and Psellos the philosopher, alchemist, consciousness awakener. Psellos changed his time. He may help change ours, too.

Science - forensic science - by the Renaissance Humanist Lorenzo Valla uncovered the fraudulent nature of the Church's land claims to the papal states involving a 100% document forgery (the so-called "Donation of Constantine"). This was also the founding moment of the discipline of legal history. Edward Gibbons termed such, "pious fraud", as known by now.

Dionysios the Areopagite, founder of the Byzantine Orthodox triadism, was initially held to be a figure of earliest Christianity. It later turned out that he was an author most likely of the fifth century, most likely the Neo-Platonist Damaskios.

The doctrine of the "Holy Trinity" (not the same as the triadic method) is a particularly heinous fraud, see my vol. 1, earlier parts, throughout. It's all madness in gowns!

The Gospel fraud is mentioned in my vol. III in the end section (nr. 7). The same sources I worked with there also describe the Epistles of Paul fraud (see above),

Another good one is the St. Peter fraud, the founding event of the entire Pope fraud. This I have not mentioned yet in these books (I believe); so let me go into it briefly here. This is off-topic for this book, but not for the series of my vol. I-V. See the resources at the end of the foregoing section, list nr. 8. There are two short English documents listed, covering both sides of the argument. The debate is an old one; Professor Zwierlein in Bonn, Germany, is merely pointing out, with cutting-edge classical scholarship, that there is still no viable evidence that St. Peter, the alleged founder of the Papal line, was ever in Rome. The third English document is a book from Google books from 1835 (Sanderson Robins). The early Church Councils were convoked and presided over not by the Popes. The first Church Council to take place in Rome, the alleged place of Papal supremacy, was the First Council of the Lateran in 1223. Rome took over the western Church, de facto, only in the thirteenth century, after the army of the Venetian Black Nobility, forerunners of the Jesuits, sacked Constantinople in 1204 and installed a Latin rule, thus empowering the Roman Popes to fall from Christianity, and the Vatican to become the Dragon Church it is today.

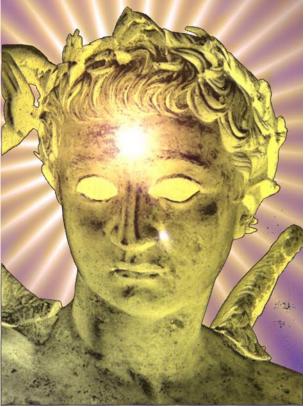
My five books, when taken together, form The Big Book of Church Fraud. That is, at the same time, The Big Book of Science Fraud. That is, at the same time, The Big Book of Who We Are Fraud. (A triad!)

My biographical sketch of Michael Psellos relies on the book by Stratis Papaioannou (2013) and on the materials listed above in the Resources, lists 5. a) and b).

The strangest point of Michael Psellos, a strange figure for us today, is that he had, clearly documented, a special relationship concerning the Theotokos (Mother of God, Virgin Mary). He wrote of a miraculous vision of an icon of the Theotokos, which is part of his biography. This fits in many ways in his work as a pupil in the lineage of Symeon the Studite – St. Symeon the New Theologian – Niketas Stethatos. We cannot date when that apparently forming experience took place. If it was forming, it may have been rather earlier than later in his life. In a synchronic (not diachronic) view, my interpretation is that that was the most significant event in Michael Psellos' life. That is why I begin my biographical sketch of him with this.

Here are two preparatory graphics illustration the theurgic entrance of the spirit Light:





#### 3. Rhetoricization Thesis

This section relies on research by: Stratis Papaioannis, by myself (concept of "Byzantine receptions", search the lemma: *Byzantine recept* [to cover "receptions" and "receptivity] in my vol. I, II, III, and IV), and, to introduce technical psychological analysis, the following article appropriate for Michael Psellos:

Parulekar, Ajit Arun; Raheja, Preety; *Managing Celebrities as Brands: Impact of Endorsements on Celebrity Image*, in: Lynn R. Kahle; Chung-Hyun Ki (editors); Creating Images and the Psychology of Marketing Communication; Mahwah 2006, pp. 161-169

Influencing mental images is an important part of the economy today. There is a lot of money in it. This relates to the following fields: design (many applications), image marketing, brand marketing, advertising. When you next encounter these, think about this. There are also books that explain the specialized psychoanalysis, such as the following three good but almost random examples, with many articles in them:

Kahle, Lynn R.; Ki, Chung-Hyun (editors); Creating Images and the Psychology of Marketing Communication; Mahwah 2006

Logie, Robert H.; Denis, Michael (editors); Mental Images in Human Cognition; Amsterdam etc. 1991 Taylor, Marjorie (editor); The Oxford Handbook of the Development of the Imagination; New York 2013 This branch of secular modern marketing and advertising science is, unfortunately, yet another consuming specialty that is needed for a full understanding of Psellos, as far as possible today. It underlines, importantly, that what Psellos was doing was not "religion" or "belief", just as little (or as much, if you like) as techniques of marketing and advertising are "religion" and/or "belief". Branding Psellos and Plethon and their movement as "Platonic paganism" is negative imaging by apparently not quite disinterested scholars, and consequentially stamps a large part of our modern economy as paganism, which I would actually agree with, but I miss the Platonic element in it. What determines this, however, is the use of the techniques (for sales), but does not encircle the techniques themselves, which are scientificly established, and in that sense, Gnostic (built on knowledge, not belief), and religiously neutral. The religious neutrality of the techniques is a point that is also made by the fact that all religions are constructed from that same box of building blocks, leaving away the finer knowledge elements for the wild masses. Buddhism is, rightly, usually counted as a big box of such building blocks, not merely as one of their "religious" creations. The Oxford Handbook cited far exceeds the limits of marketing, advertising and the like; it is a universal box of ideas, including a strong focus on children, to start a study of this special field, relevant for key aspects of Michael Psellos.

4. The Byzantine "Johannine Turn"

(This is a topic in my vol. I, search: "Johannine turn".)

### 5. The Concept of "Byzantine Receptions"

This section relies on research by: Stratis Papaioannis, and, by myself (concept of "Byzantine receptions", search the lemma: *Byzantine recept* [to cover "receptions" and "receptivity] in my vol. I, II, III, and IV).

#### 6. The Influx, a Survey of Spiritual Epistemology

John Locke in the English enlightenment concluded, with much ado, that there is no (negative statement!) knowledge that does not enter the "mind of a human" (or similar words to the same effect) through the senses (of the physical body). This was at its time celebrated as a great philosophical discovery. Ancient (and medieval) speculative metaphysics was thereby torn to rags.

Another to-rags-tearer of metaphysics was the German enlightenment philosopher Immanuel Kant. He confirmed the materialistic and sensualistic position of John Locke and, more particularly, David Hume, in his "Critique of Pure Judgment". Then, Kant discovered (through reading Aristotle, like everything that he discovered), apparently, the famous passage of Aristotle in De Anima, III.5. (two types of intellects, passive and active). As the capstone to tearing metaphysics to rags, Kant came to realize, quite obviously after reading Aristotle, that a major part of knowledge, such as mathematical and geometrical knowledge, has no way of entering "the mind of a human" through the senses (of the physical body).

Kant thereby proved, as held valid to this day by those philosophers who can understand the code in which Kant wrote, that his sources, Locke and especially Hume, were essentially not correct. They had missed to discover something important (such as, by reading Aristotle). In this essential point, the early modern western "enlightenment" is gravely wrong, as known (again) since Kant. (The phrase that Kant used to label "his" discovery, a rediscovery like all human knowledge, is: "synthetic judgment a priori").

The general problem is the use of assertive negative statements (of the type: "there cannot be A"). This is based on a subrational level of the human-mind interface (for that notion, see my vol. IV). In terms of the three gunas of eastern ultimate analysis (my vol. IV, chapter 2, with chapter 1 as background), it is the tama guna of coarsification and ignorance (deep denial). Assertive negative statements are not accessible to rational proof, and are self-evident only in the mental cellar of melancholy.

The early modern western so-called "enlightenment" set the ideological stage for the materialistic (an unclear term, today in the age of quantum physics) science that has brought material prosperity (of degrees) to the world. In spiritual terms, it has a high cost, namely, living in an artificial and disconnected world of doubtful stability, with the inherent cyclical need to crash approximately every 36 years, a tendency that takes a huge share of value out of society to delay and to mitigate (globalization, capital export, etc.). Humanity has not come clear out of that developmental bottleneck to this day.

There is a false enlightenment. It is the enlightenment of the tama guna, in eastern ultimate analysis. That analysis is associated with a triadic method, which became present from hidden sources in Byzantium. The sattva analysis (third guna analysis and practice) is associated with Buddhism (Theravada), an offspring of which became dominantly important for the intellectual development of Byzantium (through Neo-Platonism, see McEvilley, cited in my vol. I, p. 51 f.).

Separate and distinct from the false enlightenment (and false sympathy/resonance with, and surrender to, the dark spiritual power of the tama guna), there is also a proper enlightenment. That is enlightenment of the upward path of the mind, abay from the subrational negativity, towards rationality, positive intelligence, and what Kant called the synthetic judgments a priori. In Plato's ancient metaphorics, this path of human self-development (spiritual self-transformation) is "leaving the cave" and "entering the sunlight zone".

That ascending path itself gives knowledge (of the soul's astral counterpart worlds) by entering an altered state of mind (described by William James' as "noetic state"). That inner knowledge is a lost but critically

important intuitional supplement to the very scant data that are picked up by the bodily senses (and are, additionally culturally filtered by the brain interface). Nobody gets rich by working. Nobody gets intelligent through the senses; that very notion is quite silly, actually, a celebrated foundation for the planet's suffering culture.

In an Aristotelian soul analysis (De Anima, III.5, see Coté and Diamond), Michael Psellos utilized the "active intellect", which Aristotle associates with vision and light. Since that is a famous passage of Aristotle, it is highly likely that Psellos could reflect in Aristotelian terms what he was doing. Pines (p. 651) shows how Moses Maimonides (twelfth century) understood the methodology of prophets and philosophers, based on Aristotle, De Anima III.5.: The intellectual capacity of philosophers lets them access a "divine overflow" (term of Maimonides, translation Pines), an "influx" (term of Pines) of the "active intellect" (term of Aristotle in De Anima III.5.). This cannot replace rational discourse and science, but apparently can expand it (Maimonides).

The actual word "influx[us]" as a technical term was introduced by the Spanish Neo-Scholastic Francisco Suárez in the sixteenth century and was later used by Descartes, who suspected the pineal gland as the locus of the influx. This terminology and hypothesis were not known in Byzantium according to our records. In eastern understanding, the "influx" is the descending form of Kundalini. The rising form of Kundalini would be, in a term not developed in the west, a dialogic "outflux" from the soul to God. Such terminology was unknown in Byzantium, too, acording to our records.

The Byzantine phenomenon of Psellos is present behind an absence of such specialized terminology. It is not, say, a mature and developed twin of yoga philosophy, or Buddhist meditation teachings. Psellos does, however, from ancient knowledge and techniques, use essentials of what I would term spiritual techniques to enhance his presents (of philosophy and other subjects). In film making, one might call this "special effects". Psellos is full of (for lack of better and less anachronistic terminology) such special effects shifting between the rational-conceptual level of the human-mind interface and the intuitive and mentally visualizing level of the human-mind interface.

That is, essentially, Illuminationism, as far as luminosity on the mentally visualizing level of the human-mind interface is involved. Luminosity is a peculiar "object" of the mental process, especially if colours are involved, since it is a gradient and, unlike in outer reality, actually creates the mental image reality (Aristotle's distinguishing criterion of the "active intellect", De Anima III.5 – creative vision). Thus:

Basicly, in Michael Psellos, using specialized aspects, we can clarify, to a certain extent, issues that remained open and vague, due to loss of key source material, in the discussion of the Renaissance philosopher Plethon. The specialized aspects occur on Psellos phenomenologically, but are being understood, with development of specialized terminology, only today, in the scope of investigating the notion of the "preconceptual" (see three articles by Dwyer, Pylyshiyn, and Scott).

In a novel approach, prepared in Goethe, I propose that the eastern ultimate analysis (three gunas, see chapters 1 and 2 of my vol. IV) finds its adequate representation in mental image reality through luminosity and colours, both understood in a mental sense. The basic gradient is darkness and light. The colour gradients, which exceed those of our physical eyes to a great degree, add additional infinities in gradient form. "Objects" including humans are, in such a system, part and parcel of the representational luminosity. The native format of representation of the eastern ultimate analysis is an immeasurably gigantic world of (divine) Light. Taking that as a standard, we are able to assess to what extent a philosopher like Psellos makes use of elements thereof.

The balance of this section is to group Psellos with the examples of the Illuminationism phenomenon and to narrow down his specific type in that respect, which is, to say it up front, that he uses Illuminationism in a very intelligent way as method. Psellos in his entire intangible manner apparently was a good match for such a task.

The first practical use of spiritual epistemology is to undo the traumatic mind damage from parents, school, university, and the media and other advertising. There was a time, before about the year 1800, before

scientific specialists conspired to dictate to the world how reality actually is. In the eyes of the specialists, reality is always like their specialty. That is similar to the elephant's idea of God, who is, of course, like an elephant.

Specialization, and specialists, are necessary to discover the hidden sides of what is; but the danger of the specialization format is to see the trees but not the forest. Specialists are all highly separate entities. They can say, "How are you?", and maybe even eat lunch together; but then their common grounds with others who are not in their same speciality field quickly come to an end. Is is a surprize that the world looks similar today?

The great project of western science since the end of the Middle Ages (maybe around the year 1500) has been a project to develop a powerful mind of separation. Separation into specialties, and separation of the world itself, mirroring that, into, for example, a "physics" that is separate from everything else. When people speak of the "materialism" of the modern age (since around year 1500), that is precisely what they mean. We are living today, still, in precisely that separation. We are living in a separated world.

Older and traditional cultures do not live in separation. They live in connection with nature, and in connection with the spirits, both personal and energy-form, that inhabit the invisible realms that our physical senses to not perceive. Such cultures are, as modern westerners see it, technologically backward, are bound in superstitious fears, and are not properly organized into large military state-societies and productive corporate machine economies. Some of those cultures are even - oh horror! - filled with people who are free, and not hypnotized by the greed to have, nor by the superficial pleasure drives of consumerism. That is the connected world, as mankind knew it for a long time during their history.

Today, the connected world is returning as quantum physics. It is a challenge to the materialized world of globalization to adapt its values quickly to this shift from a separated world to a connected world. Our present culture has little to offer in terms of help to master this challenge. Money, the cure-all of separation, is being dethroned in a world of ultra-low interest rates, of oversupply, falling energy prices, and increasing transparency of the control agenda that is necessary for money in its present form to function. Man is coming into a Golden Age. The perplexing question is, what to do with the situation, once the one-track focus of man's ending survival mode will have become obsolete.

The questions that arise are old. On an individual level: how to lead a good life? On a social level: how to select the new values? how to dismiss the elites of the old values? how to form the elites of the new values?

Inevitably, issues of personal and societal guidance move into the foreground. Psellos, moved by an agenda of knowledge and wisdom in a time of change, is an interesting counselor in this situation of modernity. What might his advice be? Perhaps:

#### "Change your mind for the better!"

His strategy was to review all the values in the record of history, and to revive them, but selectively, to restore the people's sense of their true identity. That has reached a low point today, since the planet is inhabited by animal descendants of Darwin's monkey progenitor. That is not biology, but is the description of a depressive state of mind, an insane peak manifestations of willful negativity, fraudulently declared as science after over a century of failing to provide conclusive evidence independent from enthusiastic interpretations.

It is never good to look back in anger, to the failures, the lost opportunities, the human deprecepitude, the lies. One should simply turn away from all that. One should ignore the ignorance, since it is out to catch attention. That takes away its support. The future is forward-looking. There are actually things in our past that we can look forward to. That is, in a sense, a cyclical view. That is, moreover, not deterministic, because history never repeats exactly. Do you have a moment that you would like to repeat, even if not exactly?

One should be careful what one wishes for. Sincere wishes come true, at some time, in some form. One should consider carefully before making such a wish. Regardless of what specificly the wish might be, this lets

the question appear in an important light, how and by which method one should consider such. That is a question to which the annals of human history have much to say.

The simplest solution is to let you Higher Self decide, and fold your hands in your lap at that. Most people, today, still, will want to use "their" mind (an ego illusion, but popular), will want to "think" about it (another illusion), and will want to find "my" choice. That can possibly be an exercise of one's individual free will (or can be a reaction to some type of virus-like mind script).

Unlike "my" mind, and "my" thoughts", the individual free will is not entirely an illusion. The free will center (which the Urantia Book calls the "thought adjuster") has one particularity, namely, that it is free (unlike you, who are not identical with it). Your first reaction, from programming that started around age two, is to "think" of it as "my" free will. Think again, carefully, about those last words.

If your free will is "free", how can it belong to "you"? That is the great puzzle of all ages of spiritual epistemology.

The following builds especially on my entire vol. II (remember: links are in Preface).

"You" the ego (Descartes' "I", like in "I think", "I am") is not astrally awakened. "You" are an unawakened physical body that is a reactive zombie of dark and impure forces. Your life is fully determined by material "necessities". (The Buddha, a noble prince, called this "dependent origination", also translated as "dependent arising".) You would be scared about seeing a person walking without a head. You don't seem to be bothered by fear-driven residual body-people walking without being awakened into their soul.

"You" are not consciously connected with what the Urantia Book calls your dedicated personal "thought adjuster" (Urantia Book term for "free will center"). The free will center, or thought adjuster, is an extension of the Holy Spirit network of the Higher Self into you (Sokrates: the "daimonion", India: the "antaryamin"). If you find your Higher Self, by listening and waiting for a spot of mental sympathy (or "resonance", and "toggling") to appear within your consciousness, that is how you can get in touch with your freedom. Your freedom is not your bank account but is your Higher Self, and the divine plan (Lucid Mirror Plan) that God has for you personally.

The way to start looking is inner silence. Complete inner silence. Smile. It is beautiful.

Psellos was beyond that level. It is most obvious in his work, written for the soul, the inner eye, and the freedom of the spirit in you, of your higher parts that last. He was moved by the Great Spirit; that was his agenda, for worldly people of his time and later.

Many philosophers have come this far. What they have left behind can be useful to others. Psellos is not the only one; but he represents some of the best.

There is a hands-on distinction: John Locke believed that all knowledge comes through the senses of our physical body. Spiritual epistemology of all ages contradicts that position and says, original knowledge is in the mind and comes to us through the mind without using the senses of the physical body. That is essentially what "Illuminationism" is, passive, and then active, awareness of the One Mind, the key message of Psellos. A word that has been around probably since the sixteenth century (F. Suárez) is "influx" [through the mind, not through the physical senses]. Regardless if that precise word is used or not, it points out the distinguishing element of a spiritual epistemology versus a non-spiritual ("materialistic", "naturalistic") epistemology.

Since this is little known today, I would like to present some of the materials that I have found in that context. When pursuing this along the timeline to today, we will end up in the notions of the universal connectivity of contemporary quantum physics. This is, as said, the connected world being, disappearing, and reappearing:

#### 7. Ekphratic Spiritual Realism: Illuminationism as Method

At the heart of Illuminationism are **telesmatic images**. Their study and practice by the white side is called, Illuminationism (and many other names, such as, white magic, angel magic, etc.) Their study and practice by the black side (I do not mean skin colour) is called, the Illuminati (and many other names, such as, Masons, Jesuits, controllers of the world finance system, etc.; see: Marrs, interesting for the many photos of "signing" secret society figures). The magic war between these two factions is the cause for the fall of Lemuria and Atlantis. It is ongoing, veiled behind the scenes, to this day. Telesmatic images are what Plethon was about, and what Giordano Bruno (murdered by the dark side) was about. They are also what Michael Psellos was about. I have convinced myself that the internet is full of general information about this, and that there are a considerable number of modern books about this. It is certainly no breach of secrecy to relate this knowledge to Michael Psellos and other forms of Illuminationism.

First of all, here are some (very selective) resources (telesmatic) for this section 7:

Butler, E.M.; Ritual Magic; Cambridge 1949

Duffy, John; Reactions of Two Byzantine Intellectuals to the Theory and Practice of Magic: Michael Psellos and Michael Italikos; in: Henry Maguire (editor); Byzantine Magic; Washington, D.C. 1995, pp. 83-97

Fortier, Simon; The Prolegomenon to Proclus' Platonic Theology: An Introduction, Translation, and Commentary of Chapter 1-7 of Book I of the Platonic Theology; doctoral dissertation, Québec, Canada 2014

Hackforth, R.; Plato's Phaedrus, Translated with an Introduction and Commentary; Cambridge 1997

Marrs, Texe; Codex Magica: Secret Signs, Mysterious Symbols, and Hidden Codes of the Illuminati; Austin 2005

Michaels, Axel (general editor); Ritual Dynamics and the Science of Ritual; volume 4; Reflexivity, Media, and Visuality; Wiesbaden 2011

Ordo Aurum Solis; *The Art and Science of Telestic Magic*; web page:

http://www.aurumsolis.info/index.php?option=com\_content&view=article&id=773:the-art-and-science-of-telestic-magic&catid=393&Itemid=435&lang=en-us

Pantazi, Maro; TechnoGnosis: Media, Performance and Alterations of Consciousness in the 'Stage' of the Psychedelic Trance Culture; RMA thesis, Utrecht July 2013

Rouget, Gilbert; Music and Trance: A Theory of the Relations between Music and Possession; Chicago, London 1985

For an informal warm-up, note that music always automaticly generates telestic images in the mind. See: Pantazi, Rouget, and, for their Plato discussions, the text passage and commentary in Hackforth. If you are unaware of telestic images when hearing music, you are probably among the large majority who hears "dark" music, where the images are mostly subconscious. For an extreme "light" (Heavenly) telestic experience, listen to the music of German baroque composer Johann Sebastian Bach (but not any jazzed-up version). The high lightful vibrations can get extremely visual, both of angels, and of their realms which are higher levels of this local universe. This can be trained in a meditative way, so that eventually you can do without music and its telestic mania (Plato). The theurgic deity in Bach's case is Apollon the god of music.

Here are materials to get your feet and waist wet:

Cicero, Chic; Cicero, Sandra Tabatha; Tarot Talismans: Invoke the Angels of Tarot; Woodbury 2006

Cüsters-van Bergen, Ina; *The Temple of High Magic: Hermetic Initiations in the Western Mystery Tradition;* Foreword by Gareth Knight; Rochester, Toronto 2010

Goddard, David; The Sacred Magic of the Angels; York Beach 1996

Gray, William G.; Inner Traditions of Magic, Detailed instructions for developing a 'Magical Personality' ... choosing a system, and arranging a ritual.; New York 1970

----; Magical Ritual Methods; York Beach 1984

Greere, John Michael; Circles of Power: Ritual Magic in the Western Tradition; St. Paul 1997

Griffin, David; The 49 Enochian Calls; pdf, 31 pp., online:

http://www.golden-dawn.com/eu/UserFiles/en/file/pdf/enochiancalls.pdf

Lauritzen, Frederick; *Psellos and neo-Platonic mysticism: The secret meaning of the Greek Alphabet (Opusc. Phil. I 36, 335-642);* in: Helmut Seng (editor); Platonismus und Esoterik im byzantinischen Mittelalter und italienischer Renaissance; Heidelberg 2013, pp. 29-43

Regardie, Israel; The Tree of Life: A Study in Magic; 2nd edition, York Beach 1968

----; The Complete Golden Dawn System of Magic; Tempe 1984

Stewart, R.J.; Advanced Magical Arts: Visualisation, Mediation and Ritual in the Western Magical Tradition; Longmead 1988

Tyson, Donald; The Magician's Workbook: Practicing the Rituals of the Western Tradition; St. Paul 2003

Whitcomb, Bill; The Magician's Companion: A Practical & Encyclopedia Guide to Magical & Religious Symbolism; St. Paul 1993

We are, here, at Psellos' "hidden interest" of psychology that I mentioned, perhaps somewhat cryptically when I wrote that a few days ago, in the Preface above. I have come across materials that, as I believe, can take the secret out of that issue. The philosophical key to Michael Psellos is a little known department of his adopted Neo-Platonic philosophy, namely, something like "Neo-Platonic epistemology of illumination", or, same meaning, "Neo-Platonic philosophical psychology of spiritual enlightenment". Spiritual "enlightenment" that leads to liberation (mukti) is certainly one of the most difficult and elusive notions to understand in the entire field of spirituality, first, simply in a conceptual sense, let alone, in its practical realization (over many incarnation lifetimes).

I wish to emphasize that the materials, see right away below, are open to two modes of understanding: the passive intellect, and the active intellect (Aristotle, De Anima III.5.). The Greek words for "illumination" in the Neo-Platonists, especially Proklos, and in Psellos are: ellampsis, eklampsis, and katalampsis, all three synonymous as technical terms. This special recondite epistemology uses "gods" as means of cognition (passive intellect) and volition (active intellect), which in a widespread Byzantine understanding are, angels. In God's vineyard, the actual footwork (or, wingwork, but they are not really winged) is done by angels. Demons are also angels, namely angels in the service of First Force (Atomic Force). Are angels are extremely loving, but have no individual free will (are not "finaliters" in the sense of that Urantia Book term). Telestic images, insofar as they are of "gods", summon angels (a term which includes, without limitations, demons as well) according to the free will of an individual human meditator.

Note that when humans are spiritually "realized" (through submission and surrender to the First Force, dark side, or the Fourth Force, Divine Love-Light, they have become angelomorphic, and are under divine control, which means that telestic apparitions can include highly evolved finaliters in other worlds, also. On the subject of "apparitions", see some of the beautiful photos taken quite credibly in my vol. II, pp. 147-150. Overleaf is a montage with the original color version of the Karacsond photo:



Both photos show, each, a "Marian" apparition. This is reported from many centuries. There is good reason to believe, in the age of the camera, that in certain cases such apparitions can be real. The background of the montage (consisting of two photographs and an added decorative border of hearts) is a photo from Zeitoun, Cairo, Egypt from the late '60s. The Zeitoun apparitions were witnessed by throngs of people in crowds, and were well photographed. A Vatican investigation came to the conclusion that the Zeitoun apparitions were authentic miracles (phenomena beyond known science). My explanation is that advanced inhabitants of the One Mind (spirit world, world of photon plasma) can visit us in our atomic-material ("material") world, and actually do so with certain missions. At the end of their visit, they retire back into their normal habitat in the Mind. in one of many worlds there, which typically also are planetary. Telestic images are, in principle, the same type of occurrence, only that the image, or often more: a sensed presence, is relative to one individual only. Spiritual illumination (liberation) is our individual-voluntary self-predeterminative process of rejoining our most ancient ancestors, who are those Heavenly beings.

Blumenthal, Henry J.; *Themistius: the Last Peripatetic Commentator on Aristotle?*; in: Sorabji, Richard (editor); Aristotle Transformed: The Ancient Commentators and Their Influence; Ithaca 1990, pp. 113-123

Butler, Edward P.; *The Second Intelligible Triad and the Intelligible-Intellective Gods*; in: Méthexis 2010, volume 23, pp. 137-157

Clark, Dennis; *The Gods as Henads in Iamblichus;* in: The International Journal of the Platonic Tradition 2010, volume 4, pp. 54-74

Ierodiakonou, Katerina; *Rationality and Revelation in Eleventh and Twelth Century Byzantium (Eustratios of Nicea and John Italos* [two typos corrected]; in: Mensching, Günther (editor); De usu rationis: Vernunft und Offenbarung im Mittelalter, Symposium des Philosophischen Seminars der Universität Hannover am 21. bis 23. Februar 2006; Würzburg 2007, pp. 19-31

Lortie, François; La doctrine de l'intellection dans la philosophie de Proclus: Étude sur les principes de la noétique neoplatoniciénne; PhD thesis, Université Lavale, Québec, Canada, and École Practique des Hautes Études, Paris, France; 2015 (327 pp.)

Siorvanes, Lucas; Proclus on the Element and the Celestial Bodies: Physical Thought in Late Neoplatonism; PhD thesis, University College London, 1986

For Psellos, the foregoing highly specialized and novel (Lortie) resources need to be spliced together with the following biblio-group (icons), due to the fact that Psellos' (likely: initiatory) key experience was the incident with a Theotokis icon that he relates in a letter (see above in section 2):

Peers, Glenn; Subtle Bodies: Representing Angels in Byzantium; Berkeley etc. 2001

----; Real Living Painting: Quasi-Objects and Dividuation in the Byzantine World; in: Religion and Arts 2012, volume 16, pp. 433-460

and additional materials about icons per list 5. b) aa) in section 2 above. This loop where the circle of beginning and ending closes marks the hermeneutic circle (Gadamer) of Michael Psellos' life.

Knowledge about these things starts, and ends, with a telesmatic reading of Homer, and of the Bible. That is, the Iliad, and the Odyssey, and both the Old and the New Testaments. Plato's sun, and the One of Neo-Platonism, are one and the same, namely a telesmatic image of the Homeric Zeus, the One God. Etc. Daoism and Buddhism in the east each have different telesmatic image libraries, but their principle is identical, since it is a universal of all higher intelligence. As occult as alchemy in Byzantine times, ritual magic (in the west and in the east) was at that time also already in high flower, albeit hidden in secrecy by its adepts. The motherlands

of this ancient spiritual science were, Lemuria, and Atlantis. Merely the secrecy is changing, rapidly, today, in the Revelation of this liberating spiritual knowledge, as foretold by Jesus to St. John of Patmos.

Between starting and ending these things with Homer and the Bible, we might follow the path that Psellos created, starting and ending with Proklos. The most important materials at this point of the study are the nine starters listed on the foregoing page.

A preliminary question for this is: What is a "ritual"? Answer: Words are equivocal because they have so many possible meanings. Rituals are univocal for the simple reason that they have no meaning at all. When, for example, a "yes" is ritualized (in a set of steps, of formulaic sounds of speech like a mantra, etc.) then it is doubtlessly clear and certain. As a result, ritual leads the magical (a problematic word) practitioner away from the normal human "belief" state of a dormant mind to lucid clarity of inner perception and doubtless certainty of the spiritual counterpart of the ongoings. Spirits, black and white, do not lie; and for interaction, that is requested, much against their grain, from humans who interact with them. Ritual has the single purpose to create doubtless lucid clarity in a participating human.

There is no "magic" that is not in some form "spiritual". Conversely, there is nothing "spiritual" that is not in some form "magical". "Magic" is a collective name for scientific knowledge and scientific practices that are non-thermodynamic, and hence, non-entropic. An example are authentic UFO encounters, and authentic human levitation, examples of which there are some but only few. Another example is the technology in the pdf e-book by Patrick Kelley that I keep quoting ("A Pratical Guide to Free-Energy Devices"). Kelly's book of over 2900 pages is good enough to make any of today's physics professors who would dare to read it throw up.

Butler, in many ways a strangely outdated volume - which is of interest in itself since it was only published a relatively short time ago (1949) -, usefully structures the issue (supra, p. ix). Magic, "like poetry", resists "precise definition". I find that incorrect; but it was corrected when written. Religion and magic are like "Siamese twins", and are "spiritually incompatible". There is something to that, even though the meaning has changed since Butler's time. Religion is a control phenomenon, a strategic dumbing-down of the immature, to prevent freedom. Human freedom inevitably comes into the "magical" (non-entropic) and its expansions of freedom. The closest to a magical age that we have had in our history was the Italian Renaissance, crushed by the overpowering ignorance of the Church of that time.

According to Butler (p. 3), there are "two great branches of magic", which are: astrology, and alchemy. I agree with Butler that astrology is quite senseless, taking an extremely limited part of the human spectrum and positing it as the whole. Astrology is not entirely baseless, but is extremely incomplete. The other branch of "magic" that Butler mentions in this passage is, alchemy. He says: alchemy is "incapable of achievement", and is based on "inaccurate observation, erroneous assumptions, and false conclusions". That assessment of a well-informed scholarly writer in 1949 is, as scientific discovery shows today, based on inaccurate observation, erroneous assumptions, and false conclusions. See, in my vol. I, the alchemical revisions, p. 218 f., citing the modern chemical research on the now established phenomenon of "low energy nuclear reactions" (actually, since Louis Kervran in the nineteentch century and his accurate obserations of the phenomenon in living organisms – egg-laying hens). There is also Cox (read carefully the disclaimer about mercury) in my vol. II, who presents his laboratory knowledge how to transmute lead into gold from traditional alchemical literature. The letter of Psellos explaining this to the emperor, written in the gold-drenched land of Byzantium, gains significantly in credence through this recent development of a new branch of mainstream chemical science.

Then, most importantly, "magic" has a third branch, which is "ritual magic" (Butler, supra). (There is also such a little-known thing as "ritual Buddhism", just an aside here.) For the opening of his book, Butler expands a bit on the notion of "ritual magic" (pp. 3-5). This concept covers a range of things, which have in common the purpose (to change reality by spirit-over-reality), and the formulaic element. Thus, there are "short spells and charms", but also "lengthy and highly elaborate ceremonies" with "prayers ad invoations" (p. 3). Butler describes the function as "attracting the spirits ... or the gods" (p. 4). He (1949) is not aware of the

psychology of telesmatic images, nor of another newer scientific discovery, quantum connectedness, also called the "participating observer". (The word, "telesmatic", as I have found, is largely synonymous with "theurgic", and "telestic".) He does not go into a concept such as the "active intellect" in Aristotle, De Anima III.5. (see, Côté and Diamond, above, section 1, list 6. a), also in my vol. III, pp. 16, 17). Immanuel Kant, deeply a creative copyist of Aristotle (my conviction), restated this famously in the eighteenth century as "synthetic judgments a priori", see in section 1 above, Greenberg.)

Under my definition on the foregoing page, "ritual magic" is a specialized body of spiritual knowledge and practice for establishing mental clarity and non-ambiguity. That may sound trivial, but it is of particular relevance as a foundation for all else, even beyond anything for which we might use the word "magic".

In the nine "starters" at the outset of this section, I mention a web page of the Ordo Aurum Solis, entitles "The Art and Science of Telestic Magic". I suggest you look up the link now and read that web page. There is, for example, a technical distinction of "invocation" (calling down into) and "evocation" (having become the macrocosm, creating). The purpose of either is henosis according to Neo-Platonis philosophy (the same as, mystical union).

The extensive edited book by Axel Michaels is a scientific anthropology of reflexivity, media and visuality in ritual. It is written from an outside perspective for an exoteric readership, helping establish a good deal of understanding that even "magicians" (a problematic term) only cook with water.

A distinctly higher level than the three resources just discussed is the dissertation by Fortier. Psellos' system by adoption was that of Proklos; and within the oeuvre of Proklos, Psellos saw Proklos's book of "Platonic Theology" as by far the most important book. Fortier gives us an introduction, translation, and commentary to the opening part of that same book, namely, Proklos' book on "Platonic Theology". As we shall see, that is a "magical" book of Illuminationism, spiritual in that it works with spiritual beings and their forces. In hindsight, it is strange that Psellos got away with that under the ever suspicious eyes of the Church. I would explain that with imperial leverage of Psellos the politician who apparently had friends in high places. It was certainly a useful circumstance that he could use the system of a third party, Proklos, which, with his slick modus, gave him credible deniability. It would certainly be a mistake to look for Psellos' "system" only in his own writings, since he was forced by the Byzantine censorship phenomenon to use strategies of self-protective outsourcing. Psellos also relied on some other Neo-Platonic authors except Proklus, and also heavily on Plato (Kaldellis 1999). I have already noted that Psellos was also a good Aristotelian when he wanted to. Altogether, the label "philosophy", I find, does not fully cover what Psellos did; it is essentially something different but presented with strong communicative overlaps with fields such as rhetorics, philosophy and theology.

Note that under aspects of general spirituality, telestic images occur naturally in a human. They occur in sexuality and in dreams. All wishes co-occur with such images. The images do not stand alone but are part of an entire image (or, imaginal, Corbin) world. Single images are merely like windows into another world. Fields of (today's) knowledge are: Freudian psycho-analysis (concept "sublimation", foundational book "On the Interpretation of Dreams"), Jungian psycho-analysis (concepts "archetype" and "collective subconscious"), lucid dreams (Tibetan techniques and practices of). (This is, working on the pre-astral barrier, fourth body.)

Man is unfree because her/his controlling images are subconscious. Liberation is the event of realizing and visualizing one's subconscious image world, and using one's active intellect (Aristotle, De Anima III.5.) to change one's image world through acts of intellection. (That is partly in response to Plethon, my vol. III, third Essay.) Spiritually free people are versatile mental image engineers, e.g., through the ashtanga (eight branches) of Patanjali Raja (Kriya) yoga. Michael Psellos revived ancient traditions, most prominently Neo-Platonism, that provide a scientific underpinning, and also practical guidelines, for that, in form of techniques of liberation. Psellos was also creative in his own right by integrating rhetorics and ekphrasis into that body of technical spirituality. This is no form of religion or belief, as little as Buddhism, or cycling, are. Psellos was likely initiated through a Theotokos icon.

I have an idea, through Michael Psellos, that I so far have not been able to develop. In my vol. IV, I presented the basic structure of a "spiritual science". In the materials for a possible chapter 12 (p. 62, Davidson, "Shape Power" – look at that document) it already came to me that the spiritual science is, as far as presently established science disciplines are concerned, probably msot closely related to the science of optics. Physical optics depends strongly on angles and on geometry, both for reflection, and for refraction (lenses). By analogy, it thus makes sense to introduce a new heading, "spiritual optics". By that, I mean the application of geometrical principles, like in physical optics, to understand in a scientific way the functions of the inner Light of the mind. That is by no means a new idea, in its substance. Also see my vol. III, p. 65, three sentences plus materials, in particular, the third sentence (concerning central perspective and theurgy through geometry). I expressly point to that as an example of spiritual optics. Spiritual optics is a yet undiscovered science of visual aesthetics of the mind that is guiding for the "spirit" (prana, qi, etc., i.e. the plasmatic/consciousness matter).

One of the oldest examples of spiritual optics is the "mirror of the soul" type imagery. See, for example, Ziegler, Gerd; *Tarot: Mirror of the Soul, Handbook for Aleister Crowley Tarot*; York Beach 1991

A bit creatively, one may propose (to oneself in meditation, not using words) that the exit from Plato's cave is a mirror of the soul. Enter the mirror and you become your soul; and you become part of the Light of the Sun that is shining outside the cave. That is not "lucid dreaming" (Tibetan First Force practice with full external control of self), but is "lucid action of the waking active intellect" with full autonomous self-control. Moreover, in other varieties of such imagery, the soul is the "mirror of God". Proceed accordingly! Make sure to avoid words, and to use only active imagery. For the nine-body system in my vol. II (Emerald Tablets of Thoth the Atlantean), use a sequence of eight such mirrors of spiritual optics. You thereby reach the Unmoved Moving of Atlantean (Aristotelian) metaphysics (In Tibetan Kalachakra Tantra: the Supreme Unchanging) at the center of our local universe. (On Aristotelian metaphysics, see my note to Sri Yukteswar on the Bhagavad Gita, my vol. IV, p. 52, read § 33.)

All the rest that is grouped around this is supportive infrastructure. There can be non-verbal astral know-ledge chunks squirreled away in a beautiful lightscape, marked by a vast array of symbolic gods (purportedly: Giordano Bruno). In the passive intellect, they are parked ("memory"); in the active intellect, they come to life and let their knowledge flow ("recall of memory"). If you have any question whether the active intellect can actually change our mental imagery, then I refer to a few paragraphs up in this section, about the use of mental imagery for marketing purposes etc. Yes, that ancient technique is real and is powerfully effective, as evidenced in that instance by its cashflow. (This has nothing to do with any "Platonic paganism" or other ineffective interpretations.) The world of Light of the higher Mind is a knowledge world of information, at the top: infinite information. A neat metaphor is that of a living library.

What does this have to do with Michael Psellos? Duffy informs us that Psellos was privy to the knowledge of the occult, even though he apologeticly denied ever making use of such knowledge (p. 83-90). In fact, he seems to have been chasing such knowledge throughout his entire active life. I assume he wanted to learn what his mysterious experience with the Theotokos icon was about, see above in section 2, and likely also, what the Heavenly visions of St. Symeon the New Theologian, the teacher of one of his (Psellos') teachers, Niketas Stethatos (after F. Lauritzen), were about. Psellos' lifetime work of information mining in eleventh century Byzantium can be assessed as responsive to those and related questions of great difficulty, in an age many centuries before effective centralized library information systems and before the internet. We may aptly envision Psellos as the first Byzantine Byzantinist, complicated man of reflections, in the course of his pursuits who was more than merely a chronist or a compiler of citations, in a function a bit similar to the long lost library of Alexandria.

Simon Fortier has assembled an outline of the immense ancient knowledge of spiritual awakening and of spiritual enlightenment from the writings of the very knowledgeable early Byzantine Neo-Platonist Proklos. I found his thesis as a pdf on the internet. Use it as a well prepared and to-the-point study material.

See, for the Buddhist root in the crossover phenomenon of Byzantine philosophy, my vol. I, pp. 51-54 (discussion of McEvilley). It is, here, once again, time to look reality in the eye: Properly named, Byzantine spirituality in its mainstream was Orthodox Christo-Buddhism, part religion, part science. Michael Psellos revived a late ancient and early Byzantine hybrid Buddhist-Hellenic meditation system, based on the Mahayana Yogacara system blended with Egypto-Hellenic theurgy, alchemy, astrology, ritual magic. That is, in its essential core, Mahayana Buddhist and Egypto-Greek philosophical non-religious technical spirituality in fusion, straddling both the Lemurian and the Atlantean continuties of science, fronted and bracketed by the partly historical Christ myth as a personification and face.

Relating to the "face", see my vol. III, p. 136. The entire fourth Essay, supra, discusses that. The photo is verified by the Turin Shroud. Relating to Plethon, he was part of that fusion school, like, also, the Platonists of the Italian Renaissance, and the Cambridge Platonists (and like Sohravardi in twelfth-century Persia).

"Platonic paganism" or the likes does not have any place in such an analysis. It is unfortunate that a part of Byzantine studies seem to have taken a mishappen course similar to most of mainstream Egyptology. Let me set that aside here; it does not help to regurgitate mistakes.

A restatement of this complex fusion vortex with Michael Psellos in its eye, progenitor of Renaissance Humanism and the Reformation, after my vol. I, supra, requires some additional resources, under the aspect of illumination:

Harris, R. Bane; Neoplatonism and Indian Thought; Albany 1982

Jiang, Tao; Contexts and Dialogue: Yogacara Buddhism and Modern Psychology on the Subliminal Mind; University of Hawaii Press 2006

McEvilley, Thomas; The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies; New York 2002

Narbonne, Jean-Marc; *Matter and evil in the Neoplatonic Tradition;* in: Pauliina Remes; Svetla Slaveva-Griffin (editors); The Routledge Handbook of Neoplatonism; Abingdon, New York 2014, pp. 231-246

[Proklos]; *Proclus' Commentary on Plato's Parmenides;* Translated by Glenn R. Morrow and John M. Dillon with Introduction and Notes by John M. Dillon; Princeton 1987

Schroeder, Frederic M.; From Alexander of Aphrodisias to Plotinus; in: Pauliina Remes; Svetla Slaveva-Griffin (editors); The Routledge Handbook of Neoplatonism; Abingdon, New York 2014, pp. 293-309

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van den Berg, R.M.; Proclus' Commentary on the Cratylus in Context: Ancient Theories of Language and Naming: Leiden, Boston 2008

# MICHAEL PSELLOS AND THE METHOD OF ILLUMINATION PART TWO: ILLUMINATIONS (Series of Articles)

# Synopsis 2:

This is a collective biography of five individuals. That is at least how many major Michael Psellos identities, or layers, there were. I am not suggesting multiple personality, of identity disorder, in a medical sense. I am suggesting that, to commit that person to paper, it is best to proceed thus. There were more to him: the poet, the private person (of whom we have but glimpses through corporate public personae), the child, the reader, the alchemist. Stratis Papaioannou in his 2013 book (Rhetoric and Authorship, p. 1) quotes Michael Psellos as writing about himself: "one originating in many; yet also ... many from one". That is an important instruction to the biographer, not to be overlooked. In the following, I use five different personae, plus two defining experiences (1. and 7.), as a layout for the philosopher etc.:

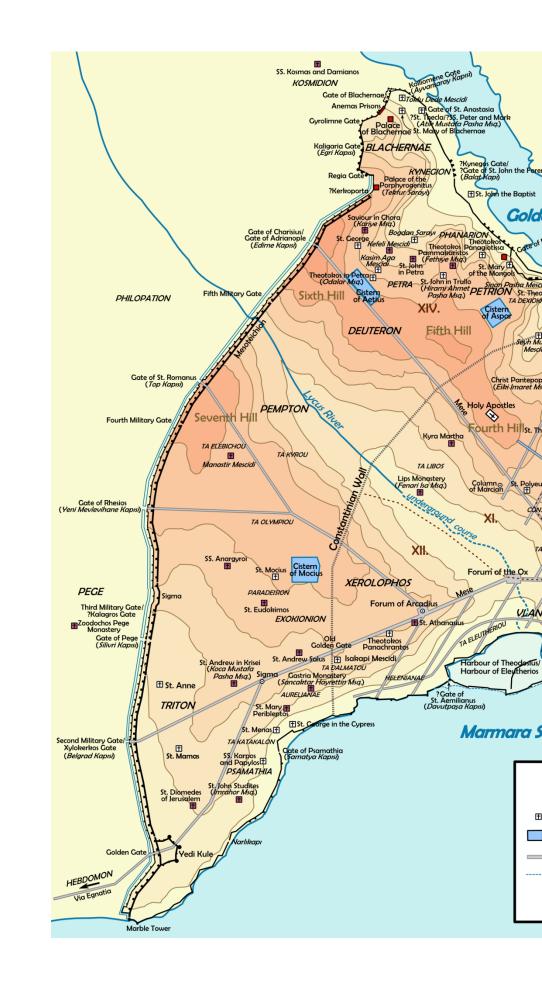
- 1. The Theotokos Encounter (p. 30)
- 2. Psellos the Literary Statesman (p. 43)
  - 3. Psellos the Orator (p. 50)
  - 4. Psellos the Historian (p. 53)
  - 5. Psellos the Philosopher (p. 55)
  - 6. Psellos the Buddhist (p. 61)
    - 7. The Tabor Light (p. 66)

Psellos the One was the reviver of Neo-Platonism, the western school of Buddhism.

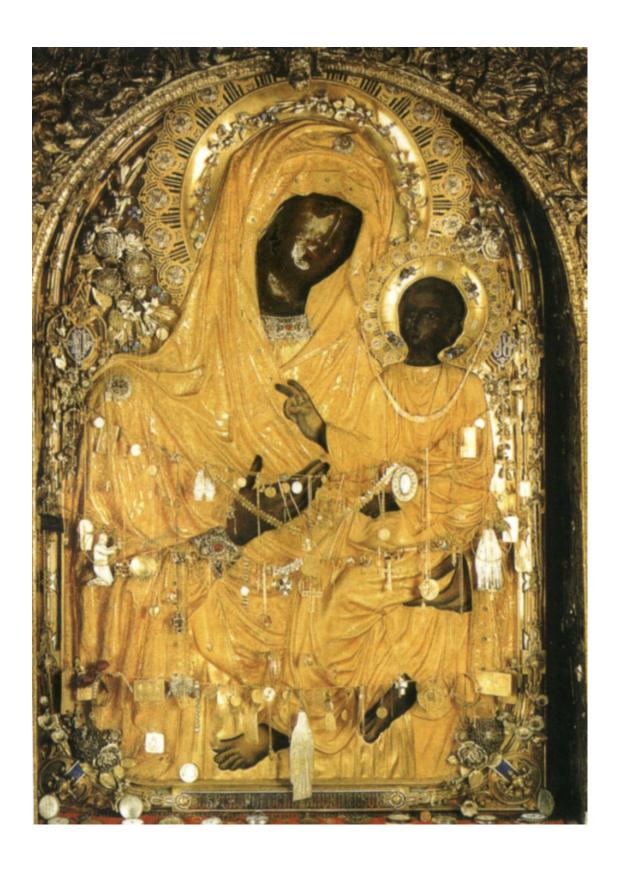
Seriously: Psellos is always talking to himself, so the room gets loud at times with all those people in it...

HE had: PRESENCE(s)

Overleaf: map of Constantinople Source: Wikipedia







### 1. The Theotokos Encounter

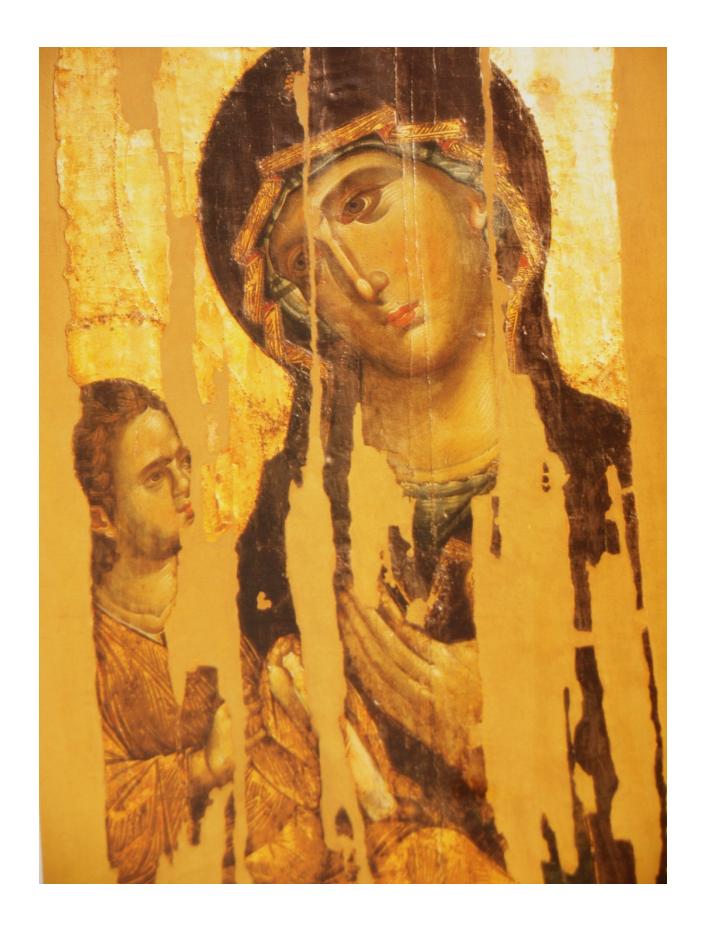
# [Dear reader:]

I am a meticulous gazer at icons but one astounded me by its strange beauty; and striking me like a lightning bolt, it was about to stun my senses and my judgment about it. It depicts the Mother of God [the Theotokos] and was painted for her. If her spirit entered that supernatural painting I am at a loss, how. As far as I can tell, her natural appearance is rendered faithfully by the application of the colours. However, her shape is not comprehensible to me, sometimes apprehended visually, and sometimes conceptually. I thus do not write [to you] about what I saw, but about that what I experienced [when I saw it]. Apparently, having fully changed its nature, it was transformed to divine beauty past eyesight. There she is, neither stern nor beheld in striking beauty; rather, she is beyond either of that. She shines into the mind, not as her shape is perceived, but by vexing.

[Sincerely yours, Michael Psellos]

In the time of Michael Psellos, the two waves of iconoclasm, brinking on civil war over icons, of the eighth and ninth centuries in thus ravaged Byantium were already long a thing of the past. Icons, however, remained an exiting and non-rational part of religious culture. According to what has come down to us, relatively much was written about them, in arguments seeking to determine their nature and moving effects on people. One of the arguments was, in the "Synodikon of Orthodoxy", that the Logos became incarnate. Icons are placed in analogy to the Logos becoming incarnate, which is clearly a Johannine context with implications for the views on the Tabor Light. As the type of argument shows, no rational, no philosophical consensus ever was found, which remains so to this day, apart from careful dissecting analyses of what makes an image an icon, which is not the same as a symbol due to its specific aesthetic-sensory functional component. Psellos' oratory, and his mental abilities, were certainly shaped by his studious and meticulous gazing, with a philosopher's curiosity, of icons, and reflection of their asexual, facial vexing effects. Michael Psellos' intellectual lifetime achievement is a voluminous philosophy of icons, searching and unfinished. He left us a question, and a method. The empire that helped him attain this is gone forever, ascended.













# Icon 101: the six examples

This is required for a deeper understanding of Michael Psellos. He loved icons, and he loved gazing at them. What is that about?

Gazing at an icon, which was popular in Byzantium, the mother country of Orthodox Christianity, can give a unique religious experience. Icons are images, either painted on a panel, or a mosaic on a wall, or other type of (flat) image (not a statue, but sometimes, a relief). On the foregoing pages, I show six examples of icons.

The first picture, two figures (mother and son, the Theotokos with infant Jesus), with dark faces, orangish light bodies, and luminosity effects in the picture from reflecting metal, is more or less realistic as to the shapes of the figures, and clads them in many iconic special effects, such as: brightness contrast between skin and dress, the suggested rays of the folds of the cloth, the yogic hand mudra of the boy, the two halos with luminosity (reflection of light in the room) and rays, the floral elements surrounding them, in similar yellowish-golden hues as their garments only darker. The head angles and the axis of each gaze, both axises overcrossing each other, are typical functional elements of the icon. The gaze of the onlooker is the third gaze axis and is a subtle geometrical presence of the onlooker by means of a soul part in the icon (like a mini astral travel). This type of icon, the most common type, is designed to establish Higher Self contact of the onlooker, which is very stunning and also very blissful when it happens (see letter of Michael Psellos at the beginning of this article 1)..

The second, the smallest picture, is an icon of the Archangel Michael (Mt. Athos, Michael Protaton). He has two wings of fine-line golden rays beside him. The wings grow from his back, where, astrally, the silver cord of the soul is rooted. Astral awakening can be felt in that spot, especially, and typically announces an angelic present near you when it is felt. The typical "icon gaze" (also called, "mystical gaze" of an icon) is in this picture, but with a single being depicted. Even this allows an overcrossing of the view axis of the observer. Note that often the hands and fingers are somewhat finer and more elongated than is typically real, which is an astral signal (soul signal) which our subconscious well understands, even if our ego is in denial. The nose of an icon is practically always in that ray-like astral style. The hand gestures and eye axis look beside you, where, in an astral travel our a Near-Death Experience, you can stand next to you physical body. Note the line drawn cartoon-like simplicity of the style of icons that is possible to read as a symbol but not necessary (this is done purposely to create a key ambiguity that lets the icon work like a body-soul switch, which in Gestalt psychology is called, in a related way, the "cup or faces paradox", explained as "multistable perception".) In icons, one time you see the soul, the other time the body. This is basicly what Psellos remarks on in his letter above ("body or soul paradox" of icons, which is how they vex).

The third icon (Theotokos Hodegetria from the thirteenth century) is thereby already explained.

The fourth icon is the Pantocrator Christ mosaic from the Hagia Sophia in Istanbul. It does not have the mystical gaze angle, but the vestment (gold and blue) symbolizes, again, the two natures of man, namely, body, and soul (the gold).

The fifth icon (Theotokos with Three Hands, Mt. Athos) is particularly suggestive of the luminous astral body of a lightfully developed being.

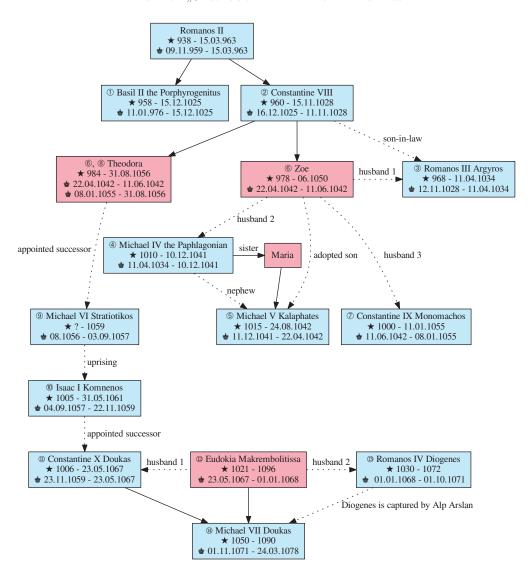
The sixth icon (double page, from the restored Kariye Camii monastery in Istanbul) has been worked on by time as a striking rendition of two incarnate beings of the divine Love-Light. Note the two different gaze axises of her two eyes!

### Notes and Resources for 1

- 1 The opening letter (text) is by Psellos. See Barber, p. 72, n. 23, with references. The original Byzantine court diction is blasé, stilted, and indirect to a point that we can barely make sense of it in a single normal reading. I modernized that into standard American, pedestrian, and direct, but not weakening the precise meaning that actually is in Psellos.
- 2 "Logos became incarnate": Barber, p. 16, with n. 73.
- Antonova, Clemena; Space, Time, and Presence in the Icon: Seeing the World with the Eyes of God; Farnham, Burlington 2010
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- Cutler, Anthony; Browning, Robert; *In the margins of Byzantium? Some Icons in Michael Psellos*; in: Byzantine and Modern Greek Studies 1992, volume 16, issue 1, pp. 21-33
- Doom, Erin Michael; Patriarch, Monk and Empress: A Byzantine Debate over Icons; BA thesis, Wichita State University 2004
- Fisher, Elizabeth A.; *Image and Ekphrasis in Michael Psellos' Sermon on the Crucifixion; in: Byzantinoslavica* 1994, volume 55, pp. 44-55
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- Kimball, Virginia M.; Liturgical Illuminations: Discovering Received Tradition in the Eastern Orthros for Feasts of the Theotokos; doctoral dissertation; International Marian Research Institute, University of Dayton, Pontifical Theological Faculty "Marianum", Rome 2010
- Kobusch, Theo; Geschichte der Philosophie Band V: Die Philosophie des Hoch- und Spätmittelalters; Munich 2011
- Mathiesen, Thomas J.; Apollo's Lyre: Greek Music and Music Theory in Antiquity and the Middle Ages; Lincoln, London 1999
- Parani, Maria G.; Reconstructing the Reality of Images: Byzantine Material Culture and Religious Iconography (11th-15th Centuries); Leiden, Boston 2003
- Ricklin, Thomas; Der Traum der Philosophie im 12. Jahrhundert: Traumtheorien zwischen Constantinus Africanus & Aristoteles; Leiden 1998
- Ruggieri, Vincenzo; Michele Psello e la presenza della Theotokos nell mondo liturgico bizantino; in: Theotokos, 2009, volume 17, issue 1, pp. 139-157
- Strezova, Anita; Function of Religious Images in Byzantine Iconophile Apologia; in: International Journal of Orthodox Theology 2013, volume 4, issue 3, pp. 60-84
- Sverker, Joseph; The Holy Spirit and the Icon: A critical consideration of Eastern Orthodox theology of the icon in relation to Orthodox pneumatology; Master of Theology thesis, supervised at London School of Theology, Brunel University 2004
- Willems, Klaas; De Cuypere, Ludovic (editors); *Naturalness and Iconicity in Language*; Amsterdam, Philadelphia 2008

# Rulers of Byzantine Empire in XI century

Based on "Chronographia" by Michael Psellus



Ruler	Reign	Lifetime
Basil II the Porphyrogenitus	11.01.976 - 15.12.1025	958 - 15.12.1025
2 Constantine VIII	16.12.1025 - 11.11.1028	960 - 15.11.1028
3 Romanos III Argyros	12.11.1028 - 11.04.1034	968 - 11.04.1034
4 Michael IV the Paphlagonian	11.04.1034 - 10.12.1041	1010 - 10.12.1041
6 Michael V Kalaphates	11.12.1041 - 22.04.1042	1015 - 24.08.1042
6 Zoe, Theodora	22.04.1042 - 11.06.1042	
7 Constantine IX Monomachos	11.06.1042 - 08.01.1055	1000 - 11.01.1055
8 Theodora	08.01.1055 - 31.08.1056	984 - 31.08.1056
9 Michael VI Stratiotikos	08.1056 - 03.09.1057	? - 1059
10 Isaac I Komnenos	04.09.1057 - 22.11.1059	1005 - 31.05.1061
11 Constantine X Doukas	23.11.1059 - 23.05.1067	1006 - 23.05.1067
12 Eudokia Makrembolitissa	23.05.1067 - 01.01.1068	1021 - 1096
13 Romanos IV Diogenes	01.01.1068 - 01.10.1071	1030 - 1072
14 Michael VII Doukas	01.11.1071 - 24.03.1078	1050 - 1090

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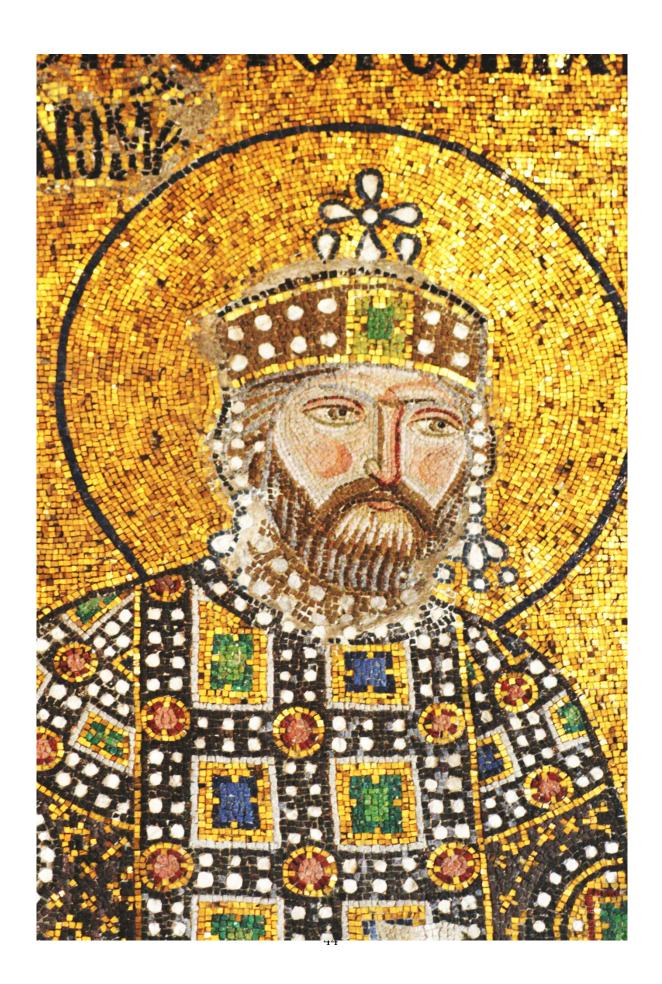
[1] Michael Psellus, Chronographia.

### 2. Psellos the Literary Statesman

The Orthodox repression against Michael Psellos, who had a free mind, caused a butterfly effect that had in its wake: 1071 (Manzikert), twelfth century (loss of the Anatolian heartland to the Turks), 1204 (Latin rule), fourteenth century (the Hesychast Controversy), and 1453 (fall of Constantinople to the Turks, the ancient superpower Rome, now named Byzantium, paled). Psellos gave a great lesson in historical causation: Tyrants schmoozing with notions like "heresy", "apostasy", "censorship", and "murder" went into oblivion. Psellos the statesman not only revived Hellenic culture and the western school of Buddhism; he set an example by deleting a pagan empire of persecutorial intolerance. This article traces the main development lines, as far as they are (in outline) apparent today.

Excerpting, for 1017-1078, Venning and the appendices of Haldon yields a structural summary of Psellos' known lifetime. This can then be filled with questions and life in further discussions. Note the chart by Vitaly Repin on the foregoing page.

- 1017/8 born, and named Constantine by his parents. Constantine Psellos changed his name to the monastic name "Michael" later, during his brief monastic exile at Mt. Olympus. I will keep calling him Michel here.
- Emperor Basil II send the whole Bulgarian royal family as honoured captives to Constantinople.
- Basil II celebrates Balkan victory. Peak of greatest power and geographical extent of Byzantium. Michael, the future Gibbonscide of a cruel and heartless military hold-over from the ancient Roman empire, Byzantium, is a year or two old. Contrary to Edward Gibbons, it was not the creed of Christ alone that softened and weakened the residual eastern empire at its critical point; it was the flower of all of ancient culture that achieved that singular victory of humanism.
- The son of a ship caulker, emperor Michael V Kalaphates, who ruled for four months. Coming to power on December 10/11, 1041, he quickly banished his powerful uncle, John the Orphanotropos, to the monastery of Monobatae. Michael V Kalaphates (different person than Psellos) recalled exiled nobles and courtiers to Constantinople. A more clever conspirator, Zoe, unsuccessful in poisoning Emperor Michael, in April takes the throne as the emperor falls by the wayside, blinded, castrated, dead in rapid succession. Thanks to Zoe, the next emperor, in June, is Constantine IX Monomachos (who lasted until 1055) as her co-ruler. Gracious Zoe died in 1050. The reign of Constantine IX Monomachos was a disaster for the Byzantine empire, leaving its military situation weakened. He was, however, a patron of arts and literature. At his imperial court, a literary circle including Michael Psellos formed, during stormy times, something totally novel in Byzantium.
- Psellos and other Byzantine history writers failed to mention that what is today called the "Great Schism", or similar names. The events were known but at the time were deemed insignificant. There were tensions over longer periods; but factually in terms of an event, this was three Roman legates excommunicating the Patriarch of Constantinople. At the time, one of legates wrote a short memo, letting us know that the Patriarch was excommunicated around nine o'clock in the morning on July 16, 1054 [Julian calendar]. In response, Patriarch Keroularios excommunicated the three legates.





Emperor Constantine IX Monomachos, who made Psellos (left), and empress Zoe, who made the Emperor (above, both from Hagia Sophia). Beautifully restored, see: Natalia B. Teteriatnikov, *Mosaics of Hagia Sophia, Istanbul: The Fossati Restoration and the Work of the Byzantine Institute;* Washington, D.C. 1998

That may suffice for a chronological structure for the beginning. The structure of the historical situation in which Psellos unfolded his public works might be summarized as follows: (i) difficult military and diplomatic situation on three fronts (northern Balkan frontier, Normans in southern Italy, and the Anatolian frontier visà-vis the Seljuk Turks); (ii) internecine dynastic war among the Byzantine high aristocracy for the throne; and (iii) tug-of-war between emperor and patriarch, i.e. between state and church.

The reason why Constantine Psellos retired, briefly, from the imperial court in Constantinople and entered a monastery at Mt. Olympus is not entirely clear. He was under some political pressure. When Constantine IX Monomachos was succeeded by Empress Theodory (sister of Zoe), Psellos, now with the namey. Michael Psellos, was recalled to the imperial court by the Empress. We may safely assume that Psellos' policies in the following time period were dictated by an overriding personal and political interest to continue his agenda of selectively reviving the ancient Hellenic culture and philosophy.

Relying mainly on Psellos own writings, especially his partly autobiographical "Chronographia" (see article 4 below), that had the following paradoxical result. The Wikipedia article "Michael Psellos" summarizes this in one sentence (for a full narrative rendition, see J.J. Norwich, Byzantium trilogy, vol. 2 "Apogee"):

"He [Michael Psellos] played a decisive political role in the transition of power from Michael VI to Isaac I Komnenos in 1057; then from Isaac Komnenos to Constantine X Doukas (1059); and then again from Romanos IV Diogenes to Michael VII Doukas (1071."

That chain of decisions that Michael Psellos, as scholarship with good and reasonable grounds assumes, made, led to the following results: (i) Psellos was able to continue his agenda of reviving, selectively, ancient Hellenic culture, including Neo-Platonism, at risk of a heresy conviction, narrowly avoided, and (ii) the Byzantine state sustained, in 1071, a crippling defeat against the Turks in the battle of Manzikert, which in the long term was the "breaking of Byzantium" (Nicolle, in book title). That is what I call Psellos' "Gibbonscide" of Byzantium, a humanist breaking the totalitarian and genocidal master empire of the ancient world, enabling our modern world.

### Resources for 2

First of all, here are two books that were not available to me but that may prove to hold valuable material for a fuller and more narrative treatment of Michael Psellos than can be given in my mainly conceptual and analytic writing here:

Chondridu, Staurula D.; O Kōnstantinos IX. Monomachos kai ē epochē tu (endekatos aiōnas m. Ch.); [Constantine IX Monomachos and his Time; Greek]; Thessaloniki 2002, 504 pp.; found in: Bayerische Staatsbibliothek Munich, online catalog, call number: (n.a.)

Eyice, Semavi; Malazgirt savasini kaybeden: IV. Romanos Diogenes (1068-1071); [book on Emperor Romanos IV Diogenes, Turkish]; Ankara 1971; 167 pp.; found in: system of libraries of Oxford University, online catalog, Aleph System Number: 015323122

### Group A:

Haldon, John; The Palgrave Atlas of Byzantine History; Houndmills, New York 2005

OrthodoxWiki article (1, retrieved on 2015-09-28):

Michael I Cerularios of Constantinople

(Psellos, Michael; Chronographia: see below, article 4.)

Repin, Vitaly; 1 p. pdf chart, colour, from Wikipedia: Rulers of Byzantine Empire in XI century, Based on "Chronographia" by Michael Psellus [included herein on foregoing page]

Rosser, John H.; Historical Dictionary of Byzantium; Lanham 2001

Venning, Timothy (editor); A Chronology of the Byzantine Empire; Houndmills 2006

Wikipedia articles (38, retrieved on 2015-09-25/28):

Alp Arslan

Andronikos Doukas

Basil II

Battle of Manzikert

Battle of Petroe

Byzantine Empire under the Komnenos Dynasty

Byzantine Empire under the Macedonian Dynasty

Chronology of Byzantine Emperors 1025-1453

Constantine IX Monomachos

Constantine Keroularios

Constantine VIII

Constantine X Doukas

Doukas

Eudokia Makrembolitissa

Ioane Petritsi

Isaac I Komnenos

John Dukas (Caesar)

John Mauropous

John the Orphanotrophos

Komnenos

Konstantios Doukas

List of Byzantine Emperors

Michael Attaleiates

Michael I Cerularios

Michael IV the Paphlagonian

Michael Psellos

Michael V Kalaphates

Michael VI Bringas

Michael VII Doukas

Nemesius of Emesa

Nikephoritzes

Nikephoros III Botaneiates

Nikephoros Palaiologos

Romanos III Argyros

Romanos IV Diogenes

Theodora

Timeline of the Byzantine Empire

Zoe Porphyrogenita

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Bernard, Floris; Writing and Reading Byzantine Secular Poetry, 1025-1081; Oxford 2014

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Holmes, Catherine; Basil II and the Governance of Empire (976-1025); New York 2005

Hussey, J.M.; The Orthodox Church in the Byzantine Empire; Oxford 1990

Jeffreys, Michael; Psellos in 1078; in: Byzantinische Zeitschrift 2014, volume 107, issue 1, pp. 77-96

Jouanna, Corinne; Les byzantins et la seconde sophistique: étude sur Michel Psellos; in: REG 2009/1, volume 122, pp. 113-144

- Kaldellis, Anthony; *Mothers and Sons, Fathers and Daughters: The Byzantine Family of Michael Psellos;* edited and translated by; with contributions by David Jenkins and Stratis Papaioannou; Notre Dame 2006
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### 3. Psellos the Orator

Using rhetoric to communicate philosophical ideas is a novelty that Michael Psellos introduced. That was, not least, influenced by sacred speech in pastoral theology, namely, homilies. There is often a sacred air about what he says (for us: writes) in his speeches. That task that he solved brilliantly presupposes a developed philosophy of how to use rhetorics for philosophy. He has left no single writing that explains that; but in the sum, he has left us much information about the "how to" of his personal brand rhetorics. The key idea is ekphrasis, which is an evocative description of images or statues since antiquity (in an age long before movies and television). The description can be given either realisticly, by describing something real, or from the creative imagination, which is key for philosophical ideas, of course. This is Michael Psellos' philosophical innovation; but it is vain to look for any single treatise or such of his on the topic.

That is a relatively simple (ingenious) idea, but it takes a lot of practice before one gets anywhere with it. If you are interested, don't start with a van Gogh, but describe geometrical objects precisely, like a candleholder, a tool, a complicated tool, etc. Another study object is to describe, silently in your mind, where you are currently located, and where north and south are. Another study object is to learn something (for example, a grammar rule in a foreign language), then to get up from your seat, find a different seat, and describe precisely what you just learned. This is about perception but also about memory, namely, perception of (ever fading) memory objects. You will make the strange experience that our senses alone do not really give us direct perception except on a surprizingly elementary low level only. This is, in modern terms, an early "Fechner" at work (psycho-physics). The trick is to turn on your conceptual intellect at the same time as taking your sensory, in particular visual, input. Through time and effort, that wears holes into the debilitating mind-body barrier. That is the same thing as the pre-astral barrier mentioned earlier.

To get really good at this, one should start it before the age of ten years, and always practice and exercise it. Psellos was an avid collector of art works for ekphrasis (Dostálová; two letters of Psellos: Mesaionike bibl. V, ed. Sathas, Nr. 383; Scripta minora II, ed. Kurtz-Drexl, Nr. 139).

That is, I find, also the heart of myth in the transition "from mythos to logos". An advanced way of doing it is in the mind alone, where you start to use "two minds" and more at the same time. That is, in my opinion, what Psellos really stands for, and also Plethon, and the Italian Renaissance Platonists. My way of imaging that is in form of rays. Rays can be formed as abstractions from persons in the memory. It is actually quite natural once you get away from the false notion that it is "your" mind. It is just "the" mind, with the ability both to split, and to join. "Ekphrasis" as "verbal iconography" requires the mind to open into an observer and an observed.

### Resources for 3

### Group A:

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Logie, Robert H.; Denis, Michael (editors); Mental Images in Human Cognition; Amsterdam etc. 1991

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- Delli, Eudoxia; La "phantasia" selon Michel Psellos et ses origines néoplatoniciennes; thesis, Paris EPHE 2011
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- ----; Voice, Signature, Mask: The Byzantine Author; in: Aglae Pizzone (editor); The Author in Middle Byzantine Literature, Modes, Functions, and Identity; Boston, Berlin 2014, p. 21-40
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- Takács, Sarlota A.; The Construction of Authority in Ancient Rome and Byzantium: The Rhetoric of Empire; New York 2009
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### 4. Psellos the Historian

Psellos' book of history, in a modern edition entitled: Fourteen Byzantine Rulers, is not a modern "social history" but is, first of all, a typical "history of great men" (and some women) that made up most of the genre of history writing until perhaps one or two centuries ago. Psellos starts with Emperor Basil II (976-1025) who bears the fierce epithet "the Bulgar-Slayer", who brought the Balkans under his control. The eastern Roman empire (same as, Byzantium) reached its greatest extension and power under Basil II, after centuries of decline and gradual rebuilding. Psellos ends with Emperor Michael VII (1071-1078). The year 1078 is also the last year of our datable records of Psellos.

Two major historical events that proved to be fateful for the future of Byzantium fall into the lifetime of Michael Psellos: The first was the **Great Schism 1054** of the eastern and the western Church. Efforts to mend the rupture lingered on to the end of Byzantium, when, in the fifteenth century, the Council of Ferrara and Florence was the last-ditch effort to restore union of the Churches. The second great event in Psellos' lifetime was military: Byzantium, late in Psellos' public life, due to weak leadership of the Doukas dynasty, sustained a crippling military defeat by the Turks at **Manzikert 1071**, which is generally considered to be the starting point of Byzantium's final demise several centuries later (1453), again at the hands of the Turks. In terms of deep causality, Michael Psellos was born, rose to prominence and power, and fell out of grace, out of the public eye, and out of recorded history, in precise synchronization with this dramatic historical hotspot of amassed key developments, of which he himself was part in a leading position. As Voltaire said of God: If he didn't exist, one would have to invent him.

Psellos' history book, the "Chronographia", is not pure history writing, either. It is subjectively coloured by the views of its author, and by his intent to present the events in a light favourable to himself. Full of details that would otherwise have been lost, it is a historiographical, but also a propagandistic masterpiece. The other most famous Byzantine historiographer beside Psellos, John Skylitzes, was born before 1050 but later than Psellos. Skylitzes covers the period from 811-1057, without narrating any own personal experiences of the events, unlike Psellos in his Chronographia. The Skylitzes manuscript in Madrid (Skylitzes Matritensis) is unique for its many colour illustrations. Skylitzes may also have authored the Skylitzes Continuatus.

The Chronographia is not just history writing, however. Frederick Lauritzen in his dissertation has shown that Psellos uses a sharp tool of character analysis to achieve his desired effects. That concerns, mainly, the characters of the emperors. The events happen, caused to considerable part, because this emperor was resolute, that emperor was idle and dissolute, etc. That is a similar technique that Edward Gibbons was to use frequently throughout his volumes about the decline and downfall of Rome. In Psellos, in nuce, we have the so far hidden core of this, insofar as Byzantium (the eastern part of the Roman empire, that survived until the end of the Middle Ages) is concerned. To approach Psellos' purported theory of human character, I have assembled a few select materials in Group A in the Resources below.

# Resources for 4

### Group A:

De Temmerman, Koen; Crafting Characters: Heroes and Heroines in the Ancient Greek Novel; Oxford 2014 Dumont, Frank; A History of Personality Psychology: Theory, Science, and Research from Hellenism to the Twenty-first Century; New York 2010

Lauritzen, Frederick; *The Depiction of Character in the Chronographia of Michael Psellos*; Studies in Byzantine history and civilization, 7; Turnhout 2013

Theophrastus; *Characters*; edited with Introduction, Translation and Commentary by James Diggle; New York 2004

# Group B:

Kaldellis, Anthony; The Argument of Psellos' Chronographia; Boston etc. 1999

Magdalino, Paul; *Byzantine Historical Writing, 900-1400*; in: Daniel Wolf (general editor), The Oxford History of Historical writing, volume 2, Sarah Foot, Chase F. Robinson (volume editors); 400-1400; Oxford 2012, pp. 218-237

Psellos, Michael; *Chronographia*; [English]; edited by E.R.A. Sewter; New Haven 1953; full text online, with notes, bibliography of editions etc. at: <a href="https://legacy.fordham.edu/halsall/basis/psellus-chronographia.asp">https://legacy.fordham.edu/halsall/basis/psellus-chronographia.asp</a>

Skylitzes, John; A Synopsis of Byzantine History 811-1057; translated by John Wortley; with Introductions by Jean-Claude Cheynet and Bernard Flusin; and Notes by Jean-Claude Cheynet; New York 2010

Treadgold, Warren; The Middle Byzantine Historians; Houndmills 2013

### 5. Psellos the Philosopher

You will have noticed that there is no logical precision, nor logical strictness, in religion. Religion is in that sense a particular freedom, namely freedom from logic and consequential reasoning. It is the field of separated imagination running wild; a field where logic and reason are suspended and externally controlled credulity has taken over a person's, and a group's mind interface. Logic in that sense that I mean is not the scholastic form that the books usually mean; it is the same as Aristotle's "active intellect" (De Anima III.5.). That is not written in De Anima; but for lack of any counterargument, the active intellect is realized in logic as act. That is exactly what is unhinged in religion and runs amuck in unpredictable ways that necessitate the religious control phenomenon to avert standing genocide. What is missing is a connection with the "passive intellect", the feminine, receptive form of our mind interface.

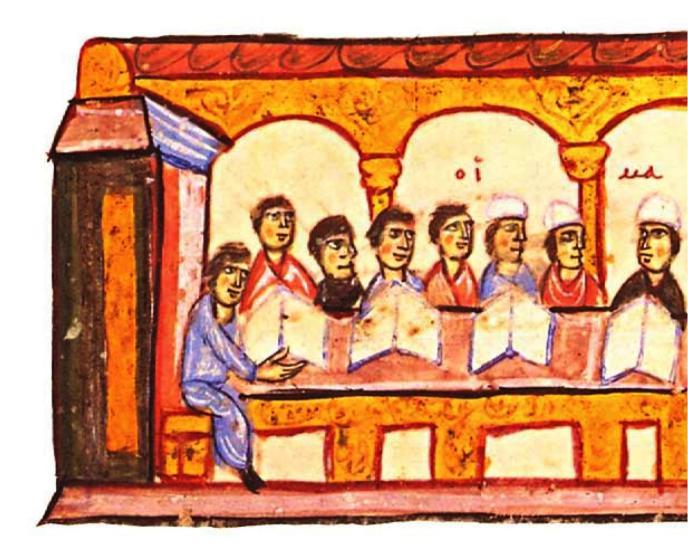
Psellos, a keen philosopher, must have been acutely aware of this perverse and potentially homicidal fact dominating the society in which he lived. Not, apparently, eager to earn the merits, questionable in such a situation, of designing on "own" system of philosophy with his name on it, the sage's main challenge was to restore the foundation of the unleashed active intellect with the passive intellect. That is a brief description of the philosophical strategy that Psellos, of necessity, would have had to follow, and actually did follow. How does that play out in the extant source material?

Psellos' selective Hellenic revival restored a grounding for the foremost Byzantine national trait throughout the entire Byzantine millennium, the wild and rampant Byzantine religious fervor. Logics was the given means ot reduce the necessity of an external control phenomenon by building an internal control phenomenon, namely logics, within the mind interface itself.

The human ego is the the contrary of the active intellect. Merely because the ego can act, and "think", does not make such activity part of the active intellect. The active intellect functions apart from, and ideally without, the ego self and its stream of chatter and fears. The active intellect is seated in the soul (astral body, fifth body, fourth energy body or aura layer). Accordingly, logics is an activity of the soul and the higher energy bodies (in the human nine-body system, see in my vol. II).

Thus, to stitch the ruptured religious mind interface together again, Psellos was, of necessity, out to bring his audience, which apparently was a large share of the empire's elite, into contact with their soul. That is an advanced philosophical task, and is not exactly in the standard curriculum of the various forms of ancient Greek philosophy in their exoteric forms. Psellos thus had to go to the akroamatic (same as, esoteric) teachings of the various forms of ancient philosophies and theologies (the "prisca philosophia" and "prisca theologia" of the Renaissance). That was, as mentioned several times in passing, not the same as a revival of "the ancient philosophy"; such a one-dimensional view would be misleading. The essential core of his venture were the effective theurgic techniques for opening human awareness of the soul and its astral realms behind reality (metaphysics in the esoteric sense).

This is where the mental visualization project of Psellos the orator (above, 3.) comes into play. In mental visualization, things that are invisible to the eyes of the physical body can appear in the theater of mind. The mind is in that respect a "mirror of the soul". Philosophy in the ancient sense (in its exoteric sense) cannot fulfill such need. It is required that the knowledge, that philosophy has developed over centuries, of ideation (illumination) must become the methodical heart of the philosophical effort.



Our knowledge of the higher education in Byzantium is particularly limited as to the schools, or universities, in which it was organized. The only picture we have is from the Skylitzes Matritentis, showing philosophy students (above). Philosophy was a part of higher edutation, for a few elite students. The academy that Psellos restarted was the Capitol school, located in the Senate building, which is the probable location above. As schown, there was a small group of students, listening avidly to several professors. On the table before the students, there are, possibly, textbooks, less than one per student.



There must have been, additionally public lectures by Psellos and other professors. How these were organized is unclear. Such secular institutions of learning posed a challenge to those in the Church who believed, as probably most Church leaders did, that the Church had a monopoly for higher edutation. Indeed, teaching theology remained under full control of the Church. Teaching philosophical theology, however, was not within their grasp (Proklos, for example, taught by Professor Psellos). Psellos and his circle thus reformed Byzantine higher elite education in a short window of opportunity.

This is the special philosophy of ekphratic, realistic mental presence that Psellos developed, meeting the key spiritual need of his time, using rhetorical techniques (which are, in themselves, not part of philosophy in its ancient delineations.)

In article 3 above, I discussed, in requisite brevity, the contributions of rhetorical knowledge and prowess to that goal. Here, additionally, the contributions of philosophy, as selectively revived by Psellos, and its own methodical proficiencies, need to be addressed (in such a restrictive way that the main bulk of the entire spiritual discussion still remains within the subject matter of the next article below, 6: Psellos the Buddhist, where the contributions of technical spirituality need to be further added.)

In that respect, Psellos' historiographical ventures become interesting for their cross-connections with his philosophical ventures. He decidedly had an "editorial" program for writing history. This was presented in the foregoing in article 4, locint it in the middle of the seven articles. Something new in Psellos compared to earlier Byzantine philosophers and historians is, as far as I can tell, that Psellos had both (i) emergent historical views of Hellenic philosophy, art, and culture, and (ii) emergent philosophical views of history (which we might not yet want to term a fully developed "philosophy of history").

History as such does not exist; it is memory that exists in the present. Memory contains material and ideal experiences, stored away for more or less full recall. That is a suitable blending ground circumventing the body-mind duality (of which latter Psellos does not speak explicitly, I believe.) By his use of Hellenic culture, Psellos' philosophical presentations generally make use of this circumvention. It is a more or less planful reconstruction, or revaluation, of history as a philosophical mediating ground. In other words, it is a theater of the mind that has both a floor and a sky, and, of course, a space in between connecting them, where the intellectual action of the concepts and ideas takes place in ekphratic form. The content of metaphysics in older connotations, especially in Proklos, has thus, by metamorphosis, become method, illumination, philosophical rhetorics of the Light, of the Johannine turn so evasive to words.

That is approximately the outline of Psellos' inner philosophy that I see. Seeing ideas is the key to astral awakening since Plato. His forms are a subtle way of saying that. This is interpretative and for sake of further discussion. Psellos was not so much a builder of a new philosophical system, as the builder of a mental theater stage of mediation, of logics regaining its grounding, of the ground reaching the sky, a stage where ideas become forms, and where the observer's soul takes shape, first passively, then as an active participant in the play. We are not told this in Psellos; and it is difficult to cull it out of the fragmented statements of his that we have. I might as well argue that it is apparent not so much from what he says as from what he does as an ekphratic orator of selected parts of Hellenic and other ancient philosophy, and other subjects. The process that Psellos visualizes is a long-term process of spiritual awakening. It is neither quite sleeping, nor is it quite waking, in Psellos' time, but the veil of Maya (or pre-astral barrier) is growing transparent. That is spiritual awakening in slow motion for study and observational learning, a key feature that (in a fast-forward to article 6 below) Indian and far eastern Buddhism do not offer in this form due to their spiritually relatively more advanced clientele. That, precisely, is Psellos' illuminationist philosophy zone. That meets a great desideratum in modern contemporary spiritual teachings, a descriptive pre-philosophy of awakening.

### Resources for 5

### Group A:

Benakis, Linos; *Byzantine Philosophy* (title is in Greek); Athens 2002 ------; *Byzantine Philosophy 2* (title is in Greek); Athens 2013 (I have not seen this second volume. SG)

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- ----; Miguel Pselo, la enseñanza y el rechazo de la teoría platónica de las Ideas; in: A. del Campo Echevaria, La teoría platónica de las Ideas en Bizancio (siglos IX-XI), Madrid 2012
- ----; Transcendent Exemplarism and Immanent Realism in the Philosophical Work of John of Damaskos; in: Mariev, Sergei; Stock, Wiebke-Marie (editors); Aesthetics and Theurgy in Byzantium; Boston, Berlin 2013; pp. 127-142

Ierodiakonou, Katerina (editor); Byzantine Philosophy and Its Ancient Sources; Oxford 2002

Joannou, Perikles; Die Illuminationslehre des Michael Psellos und des Joannes Italos; Ettal 1956

Zervos, Ch.; Un philosophe Néoplatonicien du XI<sup>e</sup> siècle: Michel Psellos, Sa vie. Son oeuvre. Sa lutte philosophique. Son influence.; PhD thesis Paris 1919

Безобразов П.В., Любарский Я.Н. Две книги о Михаиле Пселле (Византийская библиотека. Исследования). 2001 (П.В. Безобразов, 1890; Я.Н. Любарский, 1978 republished in one volume), publisher: Aletheia, 541 pp., ISBN: 5-89329-401-7

### Group B:

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Hunger, Herbert; Die hochsprachliche profane Literatur der Byzantiner, volume 1: Philosophie – Rhetorik – Epistolographie – Geschichtsschreibung – Geographie; volume 2: Philologie – Profandichtung – Musik – Mathematik und Astronomie – Naturwissenschaften – Medizin – Kriegswissenschaft - Rechtsliteratur; Munich 1978

Καραχάλιος, Γεώργιος; Η ανθρωπολογία του Μιχαήλ Ψελλού; Greek thesis 1991; pdf online: http://phdtheses.ekt.gr/eadd/handle/10442/12250

Lauritzen, Frederick; L'ortodossia neoplatonica di Psello; in: Rivista di S;tudi Bizantini 2010, N.S. 47, pp. 285-291

O'Meara, Dominic J.; *Michael Psellos*; in: Gersh (see 5. d)), pp. 165-181

PanagoPoulos, Spyros P.; The philosophical contribution of a homo byzantinus: The de omnifaria doctrina of Michael Psellus (1017/1018-1978 AD); in: De Medio Aevo 2014, volume 5, issue 1, pp. 169-178

Pontikos, Ilias; A Miscellany in the Philosophical Tradition of Michael Psellos; Codex Baroccianus Graecus 131, ff.397v-446v; PhD thesis, University of London 1989, pdf online:

http://phdtheses.ekt.gr/eadd/handle/10442/4741

Renauld, Émile; Étude de la langue et du style de Michel Psellos; Paris 1920

----; Lexique choisi de Psellos, continuation a la lexicographie Byzantine; Paris 1920

Sofroniou, S.A.; Michael Psellos' Theory of Science; in: 'Aθηνᾶ 1967, volume 69, pp. 78-90

# Group C:

Anastos, Milton V.; The History of Byzantine Science, Report on the Dumbarton Oaks Symposium of 1961; in: Dumbarton Oaks Papers 1961, volume 16, pp. 409-411

Helmig, Christoph; Forms and Concepts: Concept Formation in the Platonic Tradition; Berlin, Boston 2012

Lindberg, D. C.; Shank, M.H. (editors); *The Cambridge History of Science, volume 2: Medieval Science;* Cambridge 2013

Magdalino, Paul; Mavroudi (editors); The Occult Sciences in Byzantium; Geneva 2006

- Theodosiou, Efstratios; Manimanis, Vassilios; Dimitrijevic, Milan S.; *The Contributions of the Church in Byzantium to the Natural Sciences*, Byzantine Astronomers and Scientists; in: European Journal of Science and Theology (EJST), December 2010, volume 6, issue 4, pp. 57-69
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### 6. Psellos the Buddhist

This article 6 is a continuation of article 5, Psellos the Philosopher. There is a technical trick to Psellos the (double) Philosopher. It is this:

Psellos I (himself, through his own writings) presents a method. It is essentially a strongly visual (ekphratic) rhetoric of philosophy, giving philosophy in a first-person perspective.

Psellos II stands for this: Methods are there to be applied to something. In Psellos II, his method (article 5 above) is there to be applied to his <u>other</u> philosophy, which is adoptive, namely the western Buddhist (same as, Neo-Platonic) system of Proklos.

When you apply Psellos (method) to Proklos (system), then the first-person perspective that Psellos give becomes identical with the spiritual universe. That is the capstone of metaphysics, esoteric version. It is the same as the utterly difficult concept of "spiritual enlightenment" (identical with: liberation [mukti], end of karma, end of the reincarnation cycle.) The result is the Tabor Light of Transfiguration (see below, article 7). (Note that Siddharta Gautama Buddha exerienced two Transfigurations in his long lifetime, called "enlightenments", according to source tradition.)

(This is an expansion of my vol. I, p. 108, § above rhe caption.)

Michael Psellos was a Buddhist to the extent that Proklus, the author of Psellos' adoptive system of "philosophy" (?), was a Buddhist, through the teaching lineage of Ammonios Sakkas and Plotinus. Original Buddhism from northern India branched out widely to south India and through Tibet and all of Asia east of India/Tibet. A handfull of researchers have shown, beyond reasonable doubt as I find (and the fact is repetetive in research literature) that Neo-Platonism was strongly and even essentially influenced by Indian/Buddhist philosophy. A propose to call this phenomenon a long unknown **western school of Buddhism**. Using that name, one needs to be mindful that "western Buddhism", like all other Buddhist branch-outs from the north Indian original center, is a type of Buddhism in a regionally and culturally changed and adapted form, In western Buddhism (by that, I mean the **same as Neo-Platonism**) there was a dominant pre-existing intellectual culture, namely the Hellenic culture of antiquity. It is descriptively appropriate to call western Buddhism a fusion of east and west, which is more than merely an adaptation of Buddhism (to correct an earlier sentence in this paragraph).

In essence, Psellos and his later followers, including Plethon and the Italian Renaissance Platonists, were not mistakenly so-called "Platonic pagans" but were western Buddhists in this sense. Buddhism is neither a religion nor a philosophy but is a very highly developed vast spiritual science with particular techniques.

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# 7. The Tabor Light

John 14:2 King James Version (KJV)

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

This article 7 requires, in particular, my entire vol. IV. (See the links in the Preface above.) (This continues the expansion of my vol. I, p. 108, § above rhe caption.)

The incident is in the Christian tradition. The science behind it is partly in Buddhism, and partly in little known Vedic spiritual Light traditions in the concept of vrtti (or, vritti, in English: photon). The latter aspect has to do with the extensions of man, through his nine-body system (see in my vol. II, links are above in the Preface), into the astral world, spiritual physical side of man's "network connections", etc. This leads to a powerful meditation and Merkaba initiation that was encrypted in John, chapter14, verse 2 (quoted above on this page). That rounds up the technical meaning of the Transfiguration and its Tabor Light.

The Christian tradition focuses on the narrative of the Transfiguration of Jesus in the three synoptic Gospels (Matthew, Mark and Luke). Here are the respective Bible passages:

## Matthew 17:1-13 King James Version (KJV)

- 17 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
- 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.
- 3 And, behold, there appeared unto them Moses and Elias talking with him.
- 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
- 5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.
- 6 And when the disciples heard it, they fell on their face, and were sore afraid.

- 7 And Jesus came and touched them, and said, Arise, and be not afraid.
- 8 And when they had lifted up their eyes, they saw no man, save Jesus only.
- 9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.
- 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?
- 11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.
- 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.
- 13 Then the disciples understood that he spake unto them of John the Baptist.

## Mark 9:2-13 King James Version (KJV)

- 2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.
- 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.
- 4 And there appeared unto them Elias with Moses: and they were talking with Jesus.
- 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.
- 6 For he wist not what to say; for they were sore afraid.
- 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
- 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

- 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.
- 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
- 11 And they asked him, saying, Why say the scribes that Elias must first come?
- 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.
- 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

## Luke 9:28-36 King James Version (KJV)

- 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.
- 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.
- 30 And, behold, there talked with him two men, which were Moses and Elias:
- 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.
- 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.
- 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.
- 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.
- 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

The "One" of Buddhism/Neo-Platonism is the Tabor Light. The "One" is not something like a balloon or other substantial one. It is "Oneness", which is a somewhat more descriptive term of modern spirituality. It is a state of enlightenment. This is the spiritual wisdom, call it a spiritual philosophy, or science, that Psellos essentially subscribed to through Proklos (Proklus).

Yogacara Buddhism, the form of Buddhism that migrated to the west and became Neo-Platonism, died out in India. It is still known, however, in the history of Buddhism. See the books in the Resources for the foregoing article. Yogacara was, and is, a complex system. It is described on the internet, and in books, to which I refer.

Additionally, we have a hampered modern science system that for reasons of Satanic overcontrol of the persecutorial forces in the Vatican is unable to admit the essential truth. For example, the allegedly scientific concept of Newtonian "gravitation" is untenable today; see the Appendix to this book, below (Appendix Against the Lunatics). The force is polar, and is by a first approximation: electro-magnetic; however, that way of understanding the polar force is a very limited and in many ways insufficient way. A shell of ancient science is still with us in form of the "Four Forces of Creation"; see in my vol. IV (in links in Preface above). The Four Forces, who are personalized, and with corresponding strong creation energies, describe a continuum between the two semi-absolute attractors of Darkness (Satan, density, atomic force, spiritual separation, zero information) and of the Light (Holy Spirit, Divine Love, force of quantum interconnectedness, infinite information). The orbit of the Moon around the Sun (see Appendix below) is one example that uni-polar "gravitation" science today is not correct. The machines in the book by Patrick Kelly that I like to quote (Free-Energy Devices, pdf, free on the web) is an example that the Darkness (entropy, heat death) is not sufficient to explain the workings of nature. Entropy is not the force that explains nature; it is merely one among Four Forces that create nature, and that are accessible to man in science without the hampering overcontrol.

The Tabor Light (this article) is an example of direct manifestation of the Holy Spirit, or positive pole of the polar continuum of the Four Forces of Creation. That is of great fundamental scientific importance to this day. Psellos treated this as fundamental in one of his writings that we have today (see Resources, below, Group A, Lauritzen). For the Transfiguration, see passim in my vols. I and II. The scientific basis to understand the Transfigurations (deep enlightenments) of (i) Jeshua (Jesus), and (ii) Prince Siddharta Gautama Buddha (see in the Resources, Group C below) are the Four Forces of Creation, outlined in my vols. I, II, and IV.

The spiritual knowledge that Michael Psellos organized and described, partly by writing about it himself, partly by collecting ancient and medieval manuscripts, editing them and teaching them, is centered around enlightenment and its most extreme example, the Transfiguration with its Tabor Light. Psellos does not make the mistake, however, to approach this as a "believer". His drive is, to know, which is very different from, to believe.

We are not in a position today to reenact precisely 1:1 how Psellos went about this, what page of what manuscript he read with what reader imagination at what time of the morning on a specific Tuesday in his home in Constantinople. Such a level of detail of Psellos knowledge would not even be particularly helpful to onyone today, I suppose. We can, however, use our own means today to reconstruct what Psellos was doing, both politically (see articles 2, 3, and 4 above), and intellectually (see all articles 1 through 6 above). His great legacy, after all is said, is the world we live in today, which would not have come about without him and his bold act of "Gibbonscide" of the ancient empire of Rome. Was that his intention? We don't really know, even

though we know that Psellos was an alchemist and, as such, a member of an ultra-secret fraternity (namely, of alchemists).

We know that he was particularly well educated as an orator, a historiographer, and as a philosopher. His particular interest was the philosophy of Proklos. In his time, and in our textbooks today, that philosophy is called "Neo-Platonic". Analytically, Proklos, as a Neo-Platonist, was a leading exponent of the western branch of Buddhism, namely, Yogacara Buddhism. Buddhism is a spiritual system based on the knowledge of the Four Forces; Buddhism is "sattva enlightenment", my vol. IV, p. 55. Psellos in his quest for knowledge was hot on the trail of spiritual enlightenment, through the most proficient system for such an undertaking, to wit, Buddhism, in a particularly advanced and sophisticated form, Yogacara Buddhism (essentially the same system as, Neo-Platonism).

Radek Chlup on Proklos (in Resources for article 6, Group E, c)) on p. 24 with n. 26, points out that the system of Plotinus, an intellectual forebear of Proklos (western Buddhist/Neo-Platonist lineage), is strikingly similar to Kashmir non-dualist Shaivism in accepting that metaphysical levels are identical with states of consciousness. That opens the door for our whole understanding of this type of explanation: It is, in the esoteric sense, metaphysical in accordance with Aristotle (and, in parallel, Tibetan Kalachakra Tantra). This is explained in detail in my four volumes I, II, III, and IV, free links see in the Preface above. I have added to the resources at the end some materials for Saivism (Shaivism).

The Jesus quote at the start of this article 7 refers to the meditation technique of Teresa of Avila, see in the Resources below, Group D., McLean and Teresa of Avila. That is a hidden method of spiritual practice of the Secret School of Jesus (for that, see my vol. III).

## Resources for 7

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## APPENDIX AGAINST THE LUNATICS

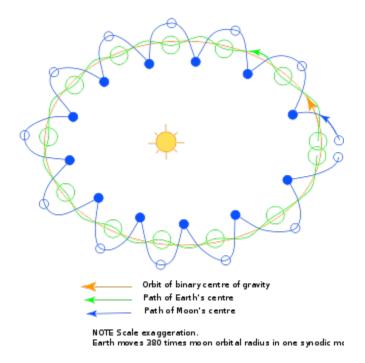
Introduction to the following documens

# Warning: This Appendix may harm your belief system (and is intended to do so)!

The following 59 page document is an analysis of the Apollo 17 return flight from the Moon home to the Earth. The analysis designates a likelihood to the proposed return event. Towards the end, Isaac Newton and his believers are discredited (by their own falsehood). The paper is, thus, not only about the NASA Moon hoax, but uses the NASA Moon hoax to introduce the non-scientific reader into the fraudulent nature of key parts of Moon science. That part comes on the final pages of the paper.

I looked up some issues of the paper (ending pages) again on 2015-09-17. I have found the following interesting materials:

This photo from Wikipedia talk shows the orbit of the Moon around the *Sun* (!):



Whenever the Moon (blue line) approaches the Sun, the Sun, more than twice as strong a "gravitational puller" on the Moon than the Earth, should accelerate the Moon's orbital velocity (orbital acceleration). When the Moon orbits away from the Sun, the Sun's gravitational pull should slow down the Moon. Science says (lies) that the Moon is several billion years old in its orbit around Earth. With the zig-zag orbit that the Moon has around the Sun, the pull of the Sun will take down the Moon and will swallow it in 10 000 years time or less, after slowing the Moon's orbital velocity to near zero due to draining the Moon's kinetic energy.

Here is an astronomical article from 1912,

# http://adsabs.harvard.edu/full/1912JRASC...6..117T

explaining, in basic principle, the mathematical structure of the Moon's "flower blossom" orbit around the Sun,

Turner, A.B.; *The Moon's Orbit Around the Sun*; in: Journal of the Royal Astronomical Society of Canada, 1912, volume 6, pp. 117-119

(overleaf)

## THE MOON'S ORBIT AROUND THE SUN

BY A. B. TURNER

WE have been accustomed to think of the moon as belonging entirely to the earth and describing in a year a wavy path with respect to the earth's orbit. Apparently such an orbit for the moon would be concave towards the sun from 1st quarter through full moon to 3rd quarter and convex from 3rd quarter through new moon to 1st quarter, and in some of the older books on astronomy it was incorrectly so represented. (Fig. 1).



FIGURE 1.

Incorrect representation of the moon's motion.

Owing, however, to the fact that the moon's distance from the earth is very small in comparison with the earth's distance from the sun (about  $\frac{1}{400}$ ), and also to the fact that she makes about 13 revolutions around the earth in a year, it is better to consider the moon's path as that of a body describing an orbit around the sun, and which is constantly being slightly disturbed by the pull of the earth. Such a path would always be concave to the sun, but close to the earth's orbit, crossing it twice a month.

An approximate mathematical solution of the problem is obtained by assuming that the earth moves in a circle and that the moon's orbit is a circle in the same plane. Take the sun at the origin of coördinates, let a be the radius of the orbit of the primary, with period T, and b the radius of the orbit of the satellite, with period T/n, moving in the same plane. Starting with the satellite in the "new" phase the coördinates of the moon, supposed to be moving direct, will be (Fig. 2).

$$x = a \cos \theta - b \cos n \theta,$$
  
 $y = a \sin \theta - b \sin n \theta.$ 

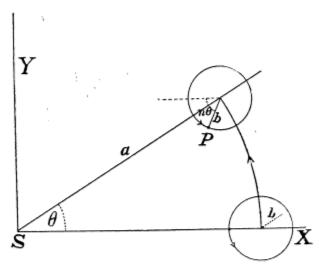


FIGURE 2. S represents the sun, P the moon.

Now the radius of curvature is given by the formula

$$\rho = \left[1 + \left(\frac{dy}{dx}\right)^2\right]^{\frac{3}{2}} / \frac{d^2y}{dx^2}.$$

Differentiating and substituting we find that for any point P of the satellite's path

$$\rho = \underbrace{\frac{\left( (a^2 + n^2 b^2) - 2 a b n \cos (n - 1) \theta \right)^{\frac{3}{2}}}{a b n (n + 1) \cos (n - 1) \theta - (a^2 + n^3 b^2)}^{\frac{3}{2}}}$$

Since

$$a^2 + n^2 b^2 > 2abn > 2abn \cos (n-1)\theta.$$

the numerator is always real and positive, and the sign of  $\rho$  depends upon the sign of the denominator.

Three cases will be examined.

(1) Suppose n = 1.

Then  $\rho = -(a - b)$  and the orbit of the satellite is always concave to the sun, that is the moon moves about the sun in a circle of radius (a - b).

(2) If n = 10 and  $b = \frac{a}{40}$ , the denominator of  $\rho$ = 2.75 cos  $9\theta - 1.62$ ,

which is positive (+ 1·13) when  $\theta = 0^{\circ}$ , and negative ( - 4·37) when  $9\theta = 180^{\circ}$ . That is, at new moon the moon's orbit is convex to the sun and at full moon it is concave to the sun.

(3) If n = 13 and  $b = \frac{8}{400}$ , we have the denominator of  $\rho = 72.800 \cos 12\theta - 162.197$ ,

which is negative for all values of  $\theta$  which are possible. That is, the moon's orbit is always concave towards the sun. When

$$\theta = 0^{\circ}$$
,  $\rho = -1.620a$  (new moon),  
 $\theta = 15^{\circ}$ ,  $\rho = -0.988a$  (full moon).

So that at full moon our satellite is travelling in an orbit having a curvature approximately that of the earth, while at new moon she is travelling in an orbit more than one and one half times as great as the earth's.

The College of the City of New York. February, 1912, It is thus irrefutably evident that the Moon's orbit around the *Sun* (!) is neither circular, nor elliptical, but modifies those simple geometric figures of a normal planetary orbit by an additional epicentric oscillation. In a Newtonian-Lagrangian "gravitation" model, that leads to an energetic instability of the Moon's orbit due to an continuous oscillating kinetic energy drain from the Moon. (Note: The graphic is far out of scale with a gross exaggeration of the size of the Moon orbit's wave peaks and wave valleys relative to the size of the Earth/Moon to Sun distance.)

Due to the continuous drain of energy, Newtonian-Lagrangian celestial mechanics predict that the Moon should be approaching the Earth (shrinking Moon orbit). In fact, however, the Moon is slowly (by some three entimeters per year) receding from Earth (i.e., opposite effect, expanding Moon orbit).

NASA Moon Factsheet

http://nssdc.gsfc.nasa.gov/planetary/factsheet/moonfact.html

recession rate from Earth: 3.8 centimeters per year

That is wholly inexplicable in existing (fraudulent) celestial mechanics, that does not admit that so-called "gravitation" is, in reality, a polar force that can hold a balance (electro-magnetism, not yet fully known to science). That is closely linked to the fact that particle physics and quantum physics have never been able to detect any such particle/wave force as Newton's "gravitation".

That is closely linked with "spiritual science" of the eletromagnetic and plasmatic nature of quantum nature's morphic information fields. Such an explanation is in strict violation of the negative beliefs of the secret lodge world who organize finance, science, and just about everything else that does not work on this planet.

It is mathematically clear that, due to its geometrically "wobbly" orbital structure, the Moon always veers toward the Sun, see on this mathematical web page:

The Moon Always Veers Toward the Sun

http://www.mathpages.com/home/kmath405/kmath405.htm

The Moon "always has a positive acceleration toward the Sun" (supra).

The following web page contains the acceleration equation:

Mathematics of Satellite Motion

http://www.physicsclassroom.com/class/circles/Lesson-4/Mathematics-of-Satellite-Motion

(scroll to section: The Acceleration Equation)

This gets more complicated when you to split vector forces (of Earth, and of Sun) in the given situation of "tug of war" (Asimov), see Wikipedia:

Tug of war (astronomy)

You are now briefed to read the following paper that shows several things that are wrong about the Moon as negative propaganda science would like people to see it.

# Apollo 17 Leaves the Moon (Youtube) – Comment Dr. jur. Stefan Grossmann, April 2, 2013

NASA Video Clip, Apollo 17 Leaves the Moon (DVD ROM 3, in: \NASA Apollo Mo...)

# **Summary:**

## Basic Facts:

- 1. The video shows a split-second explosion jettisoning the return capsule skyward, with no visible rocket jet flame coming from underneath the ascending capsule.
- 2. The event shown in the video is comparable to the acceleration of a bullet in a gun (single-explosion split-second acceleration).
- 3. There is no gun or cannon barrel to provide any ballistic guidance.
- 4. The explosion seen in the video radiates outwards in a spherical way. It is unclear which percentage of the explosion energy is directed to the capsule.
- 5. The capsule was reportedly loaded with probes from the moon. It is unclear how the weight of the two astronauts and their probes from the moon was distributed and balanced inside the capsule (total weight of probes of 110.4 kg.)
- 6. The mission purpose of the ascension of the capsule was to transport the two astronauts and their probes from the moon to a space ship that was in orbit around the moon (with the third astronaut on board), orbit altitude 105.86 miles (170.37 km) above the Moon's surface, at an unknown angular distance.
- 7. The capsule is not spherical but is an irregularly shaped object. Strikingly, as the capsule ascends, it has total rotational stability. With chaotic gyrations, the craft could not have flown away in the straight line shown in the video. Precision firearms use bullets rotating around their axis to achieve good target shooting results, but such rotation is not present in the craft in the video.

#### Basic Conclusions:

- 8. The estimated velocity of the capsule after the acceleration explosion is clearly too slow for the (component, see below) escape velocity of the Moon.
- 9. For sake of argument, if the capsule had (hypothetically) reached a velocity greater than the (component) escape velocity during the initial acceleration explosion, the shock to the human bodies of the astronauts (so-called g value) would have been so great as to lead to the certain death of the two astronauts.
- 10. The statistical likelihood of a spherical explosion jettisoning the capsule, without any ballistical guidance (such as, a 100 foot long long precision cannon barrel) into the right direction in the sky is minimal, at most. My estimate is that the likelihood under practical aspects is a straight zero.
- 11. Given the ballistically chaotic circumstances of the acceleration process, the total rotational stability of the ascending capsule is entirely inexplicable, contributing to the lack of statistical likelihood mentioned in § 10 above.
- 12. I estimate the odds of the two Apollo 17 astronauts leaving the moon alive in the given scenario (but not considering the failure to reach escape velocity) at less than 1 to 10<sup>9</sup>

However, there were *six* Apollo manned moon landing missions in a row (Apollo 11, 12, 14, 15, 16, 17) where NASA alleges this chaotic procedure to have been flawlessly successful. I estimate the odds of that to be

less than 1 to  $(10^9)^6$  = less than 1 to  $10^{54}$ 

## The Problem of the Moon Departure Escape Velocity:

The capsule was able to leave the Moon's sphere of gravitation (and thus to return to Earth) only if it reached a velocity that was faster than the Moon's escape velocity.

- The video shows a velocity that is clearly too slow.
- The explosion would have killed the astronauts if escape velocity had been reached.

## 1. The Capsule is Too Slow:

I estimate the upward velocity of the capsule in the NASA video of Apollo 17 leaving the Moon at around 20 m/s. That is in the greater vicinity of a building elevator, or a crane.

It is very apparent that there is no funnel (descent engine skirt) at the bottom of the capsule, such as would be part of a rocket propulsion. Pictures of the Lunar Module (descent stage) do show that it has a funnel at the bottom (ascent stage).

There is a descent engine skirt, but nowhere is there an *ascent* engine skirt. Why not?

At 00:00:00 (start of video), there is an approximately circular shadow of 90 degrees directly **beneath** the Lunar Module. That means, there was **DIRECT TOP LIGHT**.

At 00:20:00:29, the capsule (due to perspective) has already tilted partly to reveal its bottom side. The sunlight does not hit the bottom side. There is *no* incandescent jet emanating from the bottom side. This is clear evidence of the absence of a rocket propulsion system on the bottom side (and of the capsule altogether).

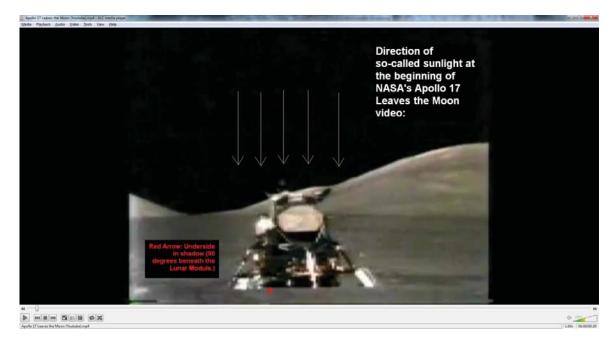
At 00:22:00:29, after further tilting (due to perspective), a white dot appears on the underside of the capsule. This can only be a luminosity from the sunlight. It has nothing to do with a rocket propulsion system. That would be unlogical not least because the white dot is off-center.

At 00:25:00:29, now the image (due to shadows on the right-hand side of the capsule) seems to suggest that the white dot is more or less in the center of the visible underside of the capsule. That is only seeming, however (see foregoing).

At 00:26:00:29, now there are two white dots on the underside of the capsule. Also, the underside of the capsule has increased noticeably in brightness. I can only explain that with a studio lamp.

At 00:27:00:29, the capsule has moved away from (down from) the top rim of the picture. If that swivel of the video camera had not taken place, the capsule would probably have gone out of range for the video camera.

At 00:28:00:29, the downward movement (measured from the top rim of the image frame) has continued. The brightness of the capsule has increased even more. Since At 00:22:00:29, a mere 6 seconds have passed, with an estimated increase in altitude of 120 meters. **THE DIRECT TOP LIGHT CHANGES CLEVERLY TO LIGHT COMING FROM BOTTOM LEFT.** This is evidence of film studio lighting using a mobile light source, and/or more than one light sources:



At the beginning of the video, a clear and crisp shadow is cast straight beneath the Lunar Module.

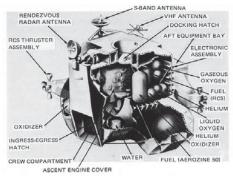
The red arrow points to the shadow that is cast straight beneath the Lunar Module.

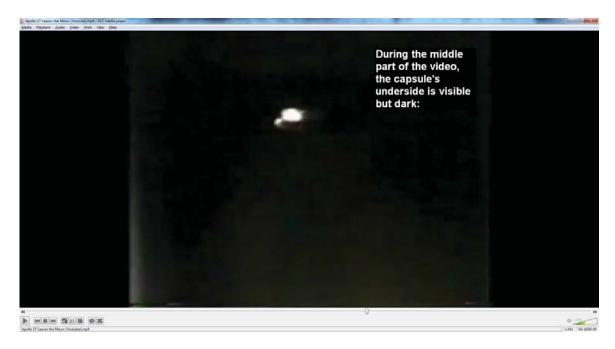
The so-called sunlight originates from a source of light that is directly overhead (above) the Lunar Module (indicated by the thin arrows pointing straight downwards from the direction of the film studio's ceiling.)

## At http://www.nasa.gov/mission\_pages/apollo/missions/apollo17.html we read:

"The LM ascent stage lifted off the moon at 10:54:37 p.m. Dec. 14. After a vernier adjustment maneuver, the ascent stage was inserted into a 48.5 by 9.4 nautical mile orbit. The LM terminal phase initiation burn was made at 11:48:58 p.m. Dec. 14. This 3.2 second maneuver raised the ascent stage orbit to 64.7 by 48.5 nautical miles. The CSM and LM docked at 1:10:15 a.m."

In the alternate version of the ascent capsule that NASA published in the video, no rocket jets (neither main jet nor auxiliary engines) are anywhere apparent. This means that the capsule, once on its trajectory, was unable to perform any adjustment maneuvers. This finding conflicts with the cited NASA statements in the foregoing paragraph. The roof load blocks the overhead hatch (also called the docking hatch), disabling docking, cf. (<a href="http://lsda.jsc.nasa.gov/books/apollo/Resize-jpg/fs1c2-3.jpg">http://lsda.jsc.nasa.gov/books/apollo/Resize-jpg/fs1c2-3.jpg</a>):



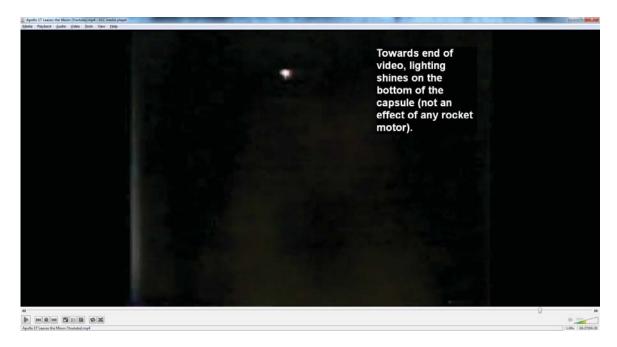


During the middle part of the video, the capsule's underside is visible but dark. This shows that there was no igniting rocket propulsion system at the capsule's underside. At 00:18.00:29 (time of this video still frame), there is no lighting that illumines the capsule's underside.

The increasing tilt of the capsule that lets the underside become visible is due to camera perspective. The video camera remains stationary on the so-called surface of the Moon (studio floor) while a crane raises the capsule slowly towards the ceiling of the film studio, so that everybody can watch it. It is logical that, as the crane pulls the Apollo Simulation Decoy (one of several different versions of the capsule published by NASA) higher and higher, that more and more of an underside becomes visible from the camera angle.







As the studio crane hoists the Apollo Simulation Decoy higher and higher towards the ceiling, the Decoy grows smaller and smaller, occupying less and less space of the entire surface of the picture.

At the end of the short NASA video, the capsule's underside has become strongly illumined. That was not an effect of sunlight, and it was not an effect of the same overhead lighting source that cast the shadow straight beneath the capsule at the beginning of the video.

As the illumined ascending object grows small towards the end of the video, one might expect stars to become visible in the Moon's starry sky. But no stars become visible.

No lighting source that shines from above becomes visible, either. It is no longer there (after only 27 seconds of NASA fraud video.)

Even in this still frame, the criteria of an igniting rocket booster are absent.

This effect is known as "lighting animation." It is an artificial studio effect, not a natural effect on the Moon. NASA's *Apollo 17 Leaves the Moon* video is tainted and impeached, without limitation, by the presence of artificial lighting animation.



Towards the end of the video, there is noticeable sideways movement (towards the left) of the capsule relative to the rims of the video image. This is due to a swinging movement of a (not visible) crane cable in the underground studio in southern Nevada as the crane reaches the short end of its capacity.

According to the NASA Moon Fact Sheet, the escape velocity at the Moon's surface is 2.38 km/s. The component escape velocity between the Moon's surface and the orbit of the space ship (with the third astronaut) is:

2.38 km/s - 1 km/s = 1.38 km/s

The component escape velocity of (nearly) 1 km/s was to be achieved by the orbiting spaceship. See, W David Woods; How Apollo Flew to the Moon; 2<sup>nd</sup> edition, Springer 2011, page 429 at the bottom (pdf ebook on the DVD ROM).

At Woods, supra, there is a very slippery sentence: "With only meagre thrust available from the RCS thrusters, the big engine on the service module was the only means of gaining so much speed." Actually, what Woods calls the "only meagre thrust available from the RCS thrusters" was responsible for reaching a 1.38 km/s component escape velocity, greater than the (nearly) 1 km/s component velocity to be achieved by the spaceship. That makes no sense at all. That solidifies that we are confronted with a fraud.

The capsule's component escape velocity (Moon surface to spacecraft) of 1.38 km/s is distinctly faster than the velocity of estimated 20 m/s that the NASA video shows:

1380 m/s / 20 m/s = 69 times faster

If the capsule had actually reached its component escape velocity (Moon surface to spacecraft), then the capsule in the video needs to move with 69 times the velocity that is shown in the video.

If there was strong propulsion force being exerted from the underpart (the lower chassis) on its thin insect legs, there should have been a countershock, pressing the underpart downwards. Nowhere is there such a countershock apparent. Has physics been suspended? I find that unlikely.

That makes it clear that the ongoings in the video do not show Apollo 17 leaving the Moon. Instead, they show a fictional event, on a fabricated and non-authentic video. The lighting changes on the underside of the capsule near the end of the video, and the sideways swing of the capsule near the end of the video relative to the rims of the picture, distinctly suggest a production location in a studio inside a terrestrial building (underground in southern Nevada at the peak of the Cold War as reported from inside the Air Force controlled Apollo industry complex.)

# 2. A Sufficient Explosion Would Have Killed the Astronauts:

A sufficiently strong explosion would have killed the Astronauts. Here is the scenario:

If the acceleration event had a duration of 1 s, then the acceleration would have been: 1380 m/s²

1380 m/s<sup>2</sup> is expressed as a g-value of

1380 g

Military g-suits today provide for up to 30 g (more would be senseless). The strongest g-force that is credibly reported to have been survived by a person is

46.2 g

(by acceleration pioneer John Stapp, see Wikipedia article: g-force). This feat led to lifelong vision impairment because his eyeballs exited from his skull due to shock. All astronauts who returned were in prime health (and with only sub-average cancer rate: 6.3 statistically expected cases, but only 3 observed cases; see discussion below).

a) I estimate that a radial (unshaped) launch blast would last no longer than 0.02 s. The sudden shock-like acceleration was:

 $1380 \text{ m/s}^2 * 50 = 69000 \text{ m/s}^2$ 

The required acceleration corresponds to a g value of

69000 g

This is immensely greater than the greatest measured g-force of a surviving person:

69000 g / 46.2 g = 1493.5

(nearly 1500 times greater, enough to wreck the capsule).

There was no cannon barrel to concentrate and focus an explosion. The explosion gas dissipated radially-spherically in near-vacuum with a COP ~ 0. Merely a minuscule fraction of the Overpressure reached the capsule (in a statistically random direction). For enough Freefield Overpressure (Psi) with this COP ~ 0 method, megatons of TNT equivalent were needed. A giant dust cloud and crater would have been created. The key method was laughably undeveloped in the \$30 billion Apollo program. *Pogo sticks would have been as efficient, namely zero, but cheaper.* 

The video has a tell-tale soundtrack. What it presents to the listener is this:

Instantly after the lift-off (purported explosion, hardly any smoke) one passenger is heard speaking in a totally normal way, saying: "We're on our way, Houston!"

Although the voice from inside the passenger cabin is speaking during the entire video, there is at no time the sound of an explosion to be heard. I find that an acceleration explosion as indicated visually in the video must have created a deafening bang beyond 150 decibel, destroying any astronaut's eardrum (sound transmission via solids, and by air inside the capsule, NASA photo B 41 below.) The explosion sound would have been audible through transmission through the Lunar Module's metal and, inside the cabin, the cabin air. According to Wikipedia, the entire Lunar Module had an ascent mass of only 4.7 tons, part of which remained on the moon as shown.

The return method to Earth may be termed the "EXPLODING SARDINE CAN." No microphone, capsule, or astronaut could have survived being bombed home.

During the precise point of time of the purported explosion, the speaker in the purported capsule speaks the word: "ignition". No explosion sound is to be heard then (sound propagation through solids of the Lunar Module.) The speaker's voice/lungs are entirely unaffected by any g-force. There is no counter-shock visible in the bottom part of the Lunar Module that remains on the Moon in the video.

The gigantic g-force would have killed any astronaut. Additionally, it would have laid unconscious any astronaut. Why does the voice continue speaking without the slightest appearance of any g-force influence? It is evident from this that the voice, purportedly inside the Apollo 17 return capsule, is *not* inside the same.

The ascending part of the Lunar Module looks like it has a rather flat bottom. Why didn't the explosion blow the sardine can into smithereens? Was it armored? With what mass? How was it ensured that the explosion thrust would move the residual module part straight upwards (without a gun-type barrel)? Why didn't the other residual part that remained on the ground explode sideways?

There are no reports of any buffering plasmatic support system on board the Lunar Module.

- b) I would be open for a discussion whether the g-force (calculated for terrestrial conditions) should be corrected by the factor \* 0.165 (Moon/Earth ratio for gravity). There is inertia and g-force in zero gravity. The g-force depends on inertia, not gravity. The Moon/Earth ration for inertia is \* 1. However, the human body is built for terrestrial gravity. For the solid parts of the human body (bones, hands, feet, etc.) a gravity correction might make sense. For the liquid parts (blood, lymph and spine fluid) and gaseous parts (lungs), a gravity correction probably does not make sense. I leave this tricky issue open since it has not the slightest bearing on the obvious result:
- c) The primitive method of ascension through a bomb explosion is not calibrated to reach the orbit height of the spaceship (Command Module.) The capsule either would have overshot toward space or, if stopping at orbit height, quickly would have *started falling back* toward the Moon, since *it* (capsule) was *not* orbiting. Further, at Apollo 17's mission time, the tidal vectors of Sun and Earth were ca. 90° apart (more see below.)

## **Question Who or What Controlled the Video Camera:**

clearly not a centralizing automatic homing target finder signal delay prevented remote control from the Earth

The video was allegedly shot by an automatic video camera. This is cast in doubt because the video camera is able to follow, through swivelling upward, the flight of the capsule into the black sky. The question is, who or what controlled the video camera in its upward swivel. I come to the conclusion that it is unlikely

- that the video camera could perform the swivel fully automatic,
- that a person on the Earth could remote-control the swivel due to signal delay.

Why was no fully automatic homing target system used?

Why would a terrestrial controller (live human being) have swivelled to the right (causing the seeming motion to the left at the end of the video)?

Why were we not shown the capsule actually disappear in the black sky? Who turned the video feed off instead of having it run on for at least another minute or so until the capsule disappeared from visibility? (studio ceiling problem)

#### Conclusions:

The NASA video of Apollo 17 astronauts "leaving the Moon" shows in reality a purely fictional event. This is manifest with the full evidence of physical and biological science and film and lighting analysis. Some details have been outlined above. This is an eye-opener but not a full-fledged scientific investigation report. It is expected that a full investigation will uncover numerous additional inconsistencies.

On the internet, there are two different versions of the Apollo 17 ascent stage. Version 1 is the capsule shown in the video. Version 2, see attached hereto.

There is a striking absence of any ascent engine skirt and rocket flame in the hard evidence. Without an ascent engine skirt, a rocket propulsion (through its visible flame-colored jet flame) would have melted the fragile capsule. There are insinuations in the NASA publications that the ascent phase of the Lunar Module propagates through rocket propulsion, and that there was a gradual acceleration during the capsule's ascent to the purported rendezvous with the orbiting spacecraft. If there is such an insinuation it is a manifest swindle.

This entire field is replete with a massive \$30 billion state-planned fraud intended to mislead the scientific public world-wide. The NASA Apollo Moon Astronaut Swindle is an atrocity of the Cold War. It has marred and crippled physics for generations. It is high time today to end this deplorable situation of science living in a lie.

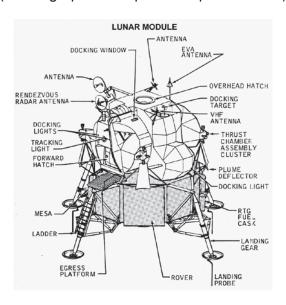
Dr. Stefan Grossmann

# **ATTACHMENTS**



Above: Apollo 17 ascent stage as shown in the video (enlargement.) For additional details of that what is, and is not, there, watch the entire video closely.

Below: from <a href="http://nssdc.gsfc.nasa.gov/image/spacecraft/apollo\_lm\_diagram.gif">http://nssdc.gsfc.nasa.gov/image/spacecraft/apollo\_lm\_diagram.gif</a> Linked on: <a href="http://nssdc.gsfc.nasa.gov/nmc/spacecraftDisplay.do?id=1972-096C">http://nssdc.gsfc.nasa.gov/nmc/spacecraftDisplay.do?id=1972-096C</a> (NASA graphic for Apollo 17 specifications)



Below: Apollo 17 ascent stage, alternate version, from NASA web site



See for the foregoing image the pdf download from the NASA web site, overleaf:

The page overleaf was downloaded from the NASA website in pdf form on 2013-03-14, from the URL:

http://www.nasa.gov/multimedia/imagegallery/image\_feature\_821.html

The text on the NASA web page identifies this as the ascent stage of Apollo 17. When one goes into the details, there are differences between the two alternate versions of the Apollo 17 Lunar Module ascent stage, such as (without limitation): the engine skirt, the surface of the capsule's underside, the smaller navigation jets on the sides, the crane-like roof load on the top and the left (see page 10 at the top), the relatively oblong proportions of the capsule in the video, etc.



Above: Artist's rendition of NASA's alternate version of the Apollo 17 ascent stage during its (purely hypothetical) Lunar ascent launch. Apollo 17 ascent stage artwork credit: Richard Bizley, Science Photo Library.

The egregious differences of many details as compared with the Lunar Module ascent stage shown in the Apollo 17 Leaves the Moon video are mentioned, without limitation, throughout this analysis.

I cannot find any viable explanation for NASA's publication of two alternate versions of the Apollo 17 ascent stage other than fraud and swindle against American taxpayer and the global general and scientific public audience.

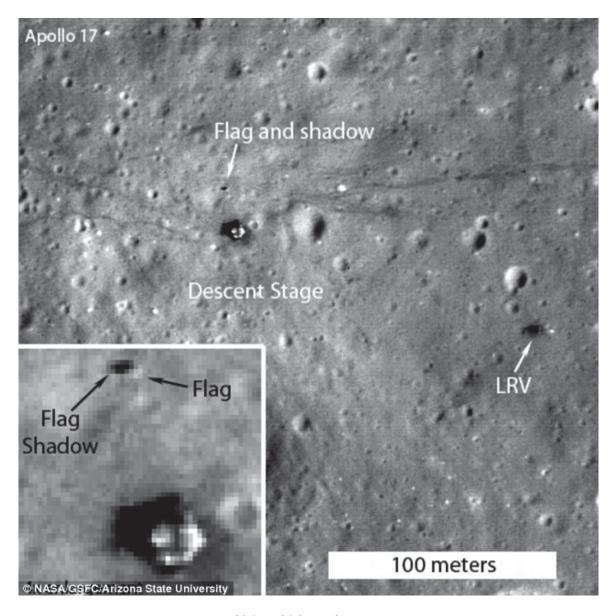
## DETAIL ANALYSIS A

One Lunar day is the same as one Lunar month, i.e. 29.53059 Earth days. The Moon rotates once arounds its axis in this period. The Lunar day is much longer than an Earth day.

Touch-down on the Moon was on December 11, 1971, at 2:55 p.m. EST. Apollo 17 ascent lifted off the Moon's surface on December 14, 1972, 10:54:37 p.m., time in UTC: 22:54.

Apollo 17 site, latitude: 20.19080°N, longitude: 30.77168°E. https://the-moon.wikispaces.com/Apollo+17+Site

Direction of the video camera (which was located on the LRM Lunar Rover), ca. WNW:



N (north) is at the top.

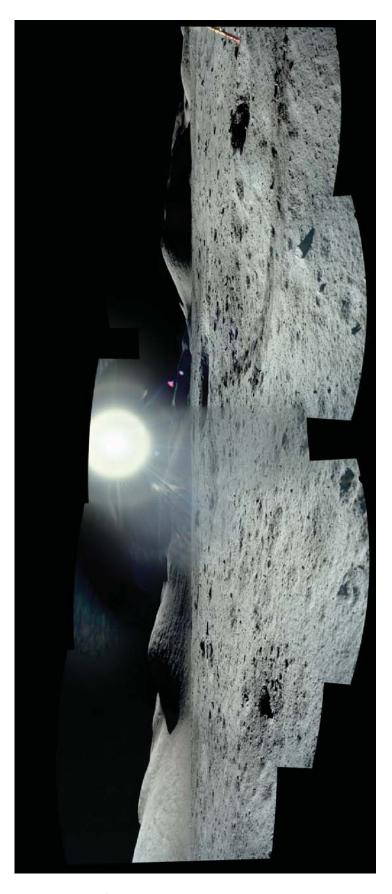
The time when Apollo 17 ascent stage left the Moon's surface was the 9<sup>th</sup> day of the 29 day lunar month (same as, Lunar day). That is equivalent to early morning (lunar Sunrise period). New Moon was on December 5, 1972. Full Moon was on December 20, 1971.

December							
	Мо	Tu	We	Th	Fr	Sa	Su
48					1	2	3
49	4	•		7		9	
50	11	12	D	14	15	16	<b>17</b>
51	18	19	0	21	22	23	24
52	25	26	1	28	29	30	31

Lunar Calendar for December 1972 (Apollo 17 on Moon: 11-14 Dec.)

Accordingly, Apollo 17 while on the Moon encountered a rising Sun in a narrow angle (long shadows).

During the Apollo 17 mission on the surface of the Moon, one of the Astronauts photographed the Sun's position from the Apollo 17 site on the surface of the Moon in several photographs that were later assembled into a composite photo panorama:



Above: The Sun during the Apollo 17 period sitting on the Moon's horizon.

In the video, we are shown that the source of illumination was directly overhead (above) the Apollo 17 Lunar Module during its ascent. Seconds later in the same video, the lighting comes from below and illumines the capsule's underside (after approximately 120 m ascent).

There is NASA photo and text material that indicates that one of the astronauts on the Moon during essentially the same Sun position (Moon's Sunrise period), the sun was sitting on the Moon's horizon.

http://www.hq.nasa.gov/alsj/a17/images17.html (see screenshot below)
URL of the NASA photo: http://www.hq.nasa.gov/alsj/a17/a17pan22504-14ej.jpg



The light-bulb analysis applies: The so-called Sun that was photographed on the moon is obviously the light bulb of a bright studio lamp.

The photo is a color photo, with the Moon's surface grayish.

Further analysis shows that the lighting according to the Apollo photos allegedly taken on the Moon (December 11-14, 1972) is inconsistent:



Above: The famous "Earth-Rise" photo that was taken by Apollo 17 Astronaut Ronald Evans on Dec. 14, 1972. The Earth is rising over the Lunar Ritz Crater.

The Moon's color is strikingly different compared with the foregoing photo. The Moon's surface with its self-similar characteristics (landscape self-similarity) is very different from what we can see in other Moon photos. It looks like a generic landscape simulation out of a computer and lacks specific identifiable feature.

The Sun's position as estimated from the shadow rim on the Earth is considerable above the Moon's horizon. There is a large angular discrepancy to page 16 above.

See NASA photos B 19, B 21, B 36-38 below showing Earth (in various positions) with a larger sun-lit crest and standing relatively high above Moon's horizon. The NASA studio team screwed this up bad, which is fortunate for mankind.

# **DETAIL ANALYSIS B**

This detail analysis presents selected photos taken by the Apollo 17 Astronauts while on the surface of the Moon during the Moon's morning (lunar Sunrise) phase. Source: NASA Apollo 17 Mission Images from Magazine Number, <a href="http://www.hq.nasa.gov/alsj/a17/images17.html#Mission">http://www.hq.nasa.gov/alsj/a17/images17.html#Mission</a>

# It is all a hoax and a swindle!



B 01. NASA AS17-133-20198 Note the "Sun" top right. This is inconcistent with pp. 16 & 18 above.



B 02. NASA AS17-133-20205 Luminosity has moved again!



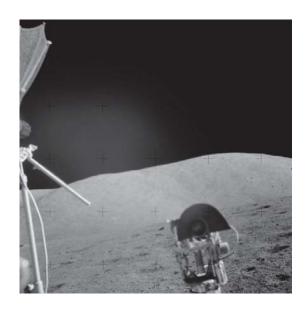
B 03. NASA AS17-133-20207 Note the shadow bottom middle, where the number 32 is written.



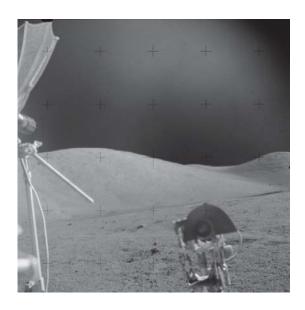
B 04. NASA AS17-133-20208 Note the same shadow, now featuring lighting animation vis-a-vis previous photo.



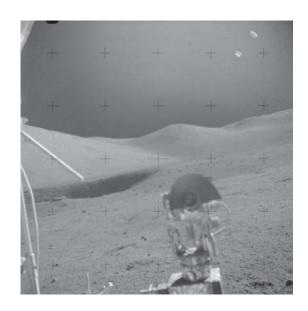
B 05. NASA AS17-133-20218 Overall, there was distinct side lighting from the right in this set of (fake) photos.



B 06. NASA AS17-133-20222 In the left background there is a wall with dim lamp shine on it. This is obviously not a lens reflex.



B 07. NASA AS17-133-20223
The dim lamp shine on the wall at the back has changed, still circular but bigger than before.



B 08. NASA AS17-133-20227
If the lighting was coming straight from above (as in the start of the video), why was the shallow dell in the left middle of the picture in dark shadow? (See B 16.)



B 09. NASA AS17-133-20231 Note the shadow of considerable length of the Lunar Rover Module.



B 10. NASA AS17-133-20240 The lack of shadow detail in the background row of hills is quite striking. My thought is that this, and many other, photos are patched together.



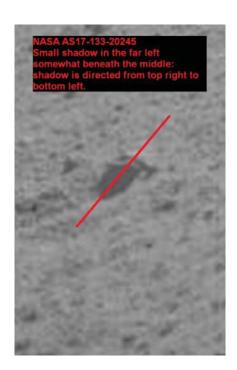
B 11. NASA AS17-133-20242
The top right corner (dark)
reminds of seeing a dim circular
backlight on a dark studio wall.
There is no starry, but not even
a velvety dark sky. Maybe the
studio team had a bad day...

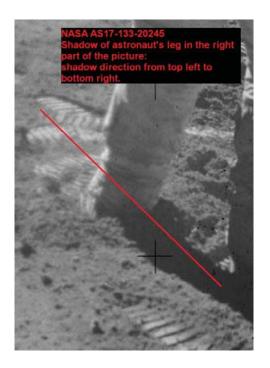


B 12. NASA AS17-133-20243 (top part)
There is film overexposure on
the shadows in the left, but not
on the shadows in the top right.
This indicates local lighting,
(inhomogenous glare)
not a genuine sunlight
(homogenous glare)



B 13. NASA AS17-133-20245 This calls for detail analysis of the directions (plural) of the shadows:





Can the slope (leading downwards to the left) in the left section have any influence? No. Shadows do not fall in a different direction merely because there is a slope.

The solution is the fact that, other than natural sunlight, studio lighting comes from light sources that are <u>close</u>. The studio lamp is only several meters distant.

We can actually see its luminosity effects (glare) increase towards the top (of the complete photo above). This would not be the case with natural sunlight. (Inhomogenous versus homogenous glare.)



NASA AS17-133-20245 Left shadow, segment taken from high resolution version of the photo.



B 14. NASA AS17-133-20247 Extremely long shadows would mean a low Sun angle.



B 15. NASA AS17-133-20254 Highly unusual landscape form, featuring a geometrical straight line. This photo looks like a fake.



B 16. NASA AS17-133-20255 Now a shallow dell (top left) can be fully lit? (See B 08.)



B 17. NASA AS17-134-20377
Huge shadows. According to
the location, these shadows should
have pointed towards the camera
in the Apollo 17 Leaves... clip.
That is not the case, though.
Apart from that, such huge
shadows are unrealistic
for the mission time.



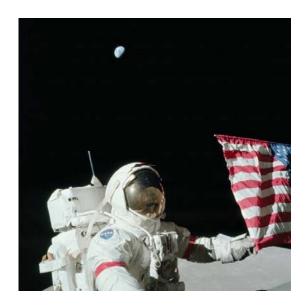
B 18. NASA AS17-134-20378 Note the dells in the foreground, now again in deep shadow.



B 19. NASA AS17-134-20384
Per the Earth (atop the flag),
the lighting should be coming
from overhead (high sun). This
is contradicted by the extremely
long shadows in this set of photos.
Toplight evidence & see p. 18.



B 20. NASA AS17-134-20386 Extremely long shadows, diametrally opposed to the foregoing photo. Sidelight evidence.



B 21. NASA AS17-134-20387 Note that the Earth is now being lit from an entirely new angle. That is complete bullshit. 45° light evidence & see p. 18.



Also see p. 18.



, then → shortly:

NASA let the Sun use a Pogo stick. That was unscientific and fraudulent.

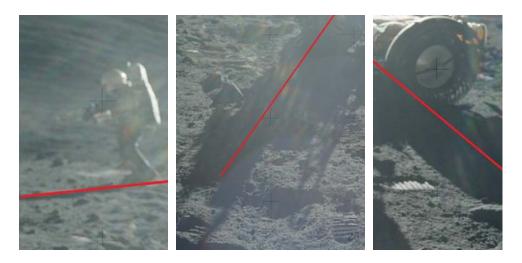


B 22. NASA AS17-134-20390 (middle) Now entire hillside are in the dark.



B 23. NASA AS17-134-20400 Look at the direction of the Astronaut's shadow, pointing nearly horizontally to the left of the studio photo.

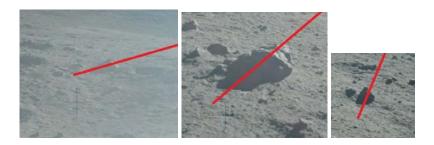
### Some details from this gem of a photo fraud:



Three shadow directions, resulting from the use of a studio lamp that is only several meters distant. This photo rules out that it was made under natural sunlight conditions.



B 24. NASA AS17-134-20409 Approximate height of studio lamp. Details of shadow directions:



Use of studio lamp that is only several meters distant.

Standard procedure for the ASP =

Apollo Simulation Program.



B 25. NASA AS17-134-20410 (Real) Sun, where art thou? Detail of the bright light bulb:



Light bulb detail.



B 26. NASA AS17-134-20421 Antenna turned toward home! Wouldn't it have been a nice photo to get the blue planet in this snapshot? Instead – a dull stereotype.



B 27. NASA AS17-134-20424HR Another sledge hammer lesson in shadow directions!

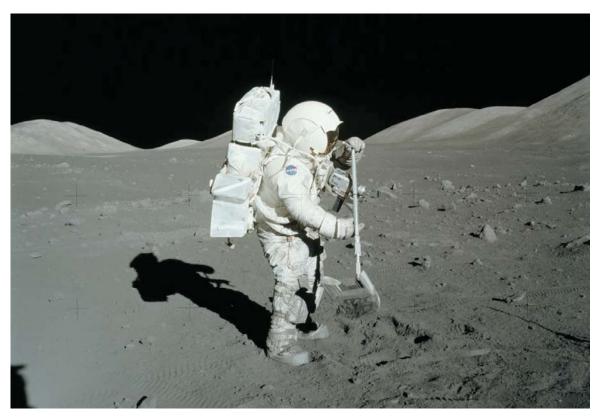
It is puzzling how they could get it so wrong. Perhaps there were disgruntled personnel who wanted future generations to be able to read the fingerprints.

Someone would have to have made a composite photo to get it this way.

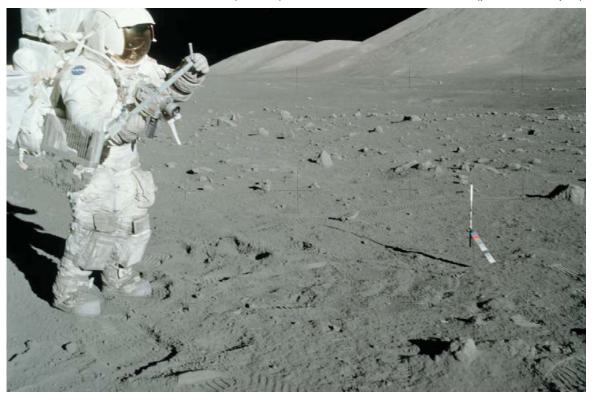
I can make out at least four (-4-) distinctly diferent shadow directions.

What is the little white thing in the unstarry sky?

Thank you to the (unknown) creator(s)!



B 28. NASA AS17-134-20425HR (above) / B 29. AS17-134-20426HR (photo excerpts)



Test yourself! Relatively short shadows would not permit bottom-up light per p. 4 above (after only 120 m ascent).



B 30. NASA AS17-134-20427HR



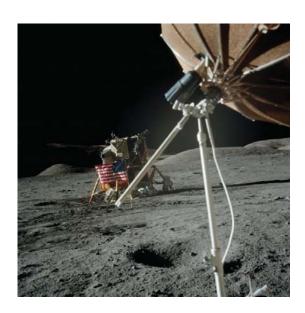
B 31. NASA AS17-134-20442

36

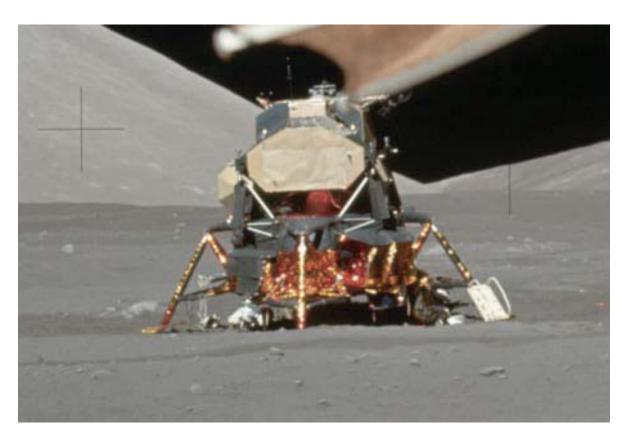
Shadow direction anomaly.



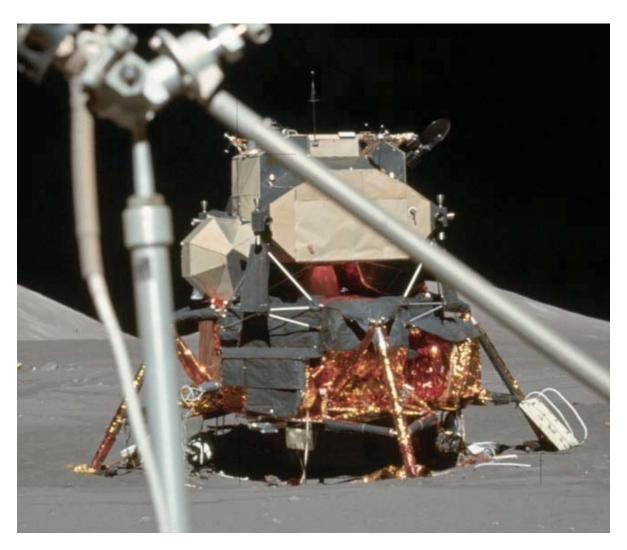
B 32. NASA AS17-134-20443 Shadow direction anomaly.



B 33. NASA AS17-134-20448 Lunar Module, extremely long shadow in westerly direction.



B 34. NASA AS17-134-20458HR
Rare side view of the Lunar Module (photo excerpt).
Apparently, here only short shadows are cast.
This version of the module differs from the one shown in the ascent video.
There is an (off-center) blast funnel (reddish).
There is no bridge-like roof load.
The video shows a more oblong capsule.



B 35. NASA AS17-134-20459HR Another view of the Lunar Module (photo excerpt). The red blast guide (funnel) has moved 1 m left. Shadows seem to be very short, only.



B 36. AS17-134-20463HR Close-up of the Lunar Module. A small part of the rocket funnel is visible in the middle.

The beige wall would be entirely defenseless against the frequent micrometeorites on the Moon. They seem to have been assembled slapdash with no diligence, with open cracks.

No micrometeorite erosion (shiny).

No impacts of micrometeorites.

That is not credible.

This is a photo-op fraud photo.



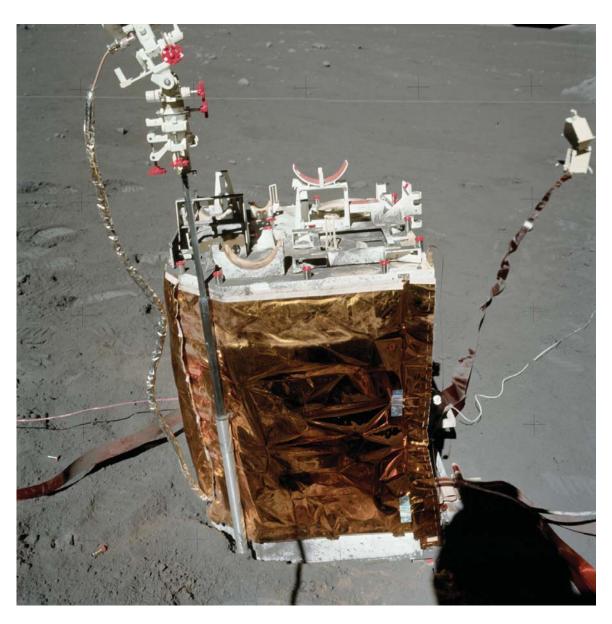
B 37. NASA AS17-134-20471HR Earth has back-pedalled somewhat to its original position!



B 38. NASA AS17-134-20473HR Hey!!!



B 39. NASA AS17-134-20480HR None of the shiny metal foil of the Lunar Module, or of the Lunar Rover, seems to get eroded by micrometeorites. That is, in the least, strange.



B 40. NASA AS17-134-20491HR Shadow direction anomaly.



B 41. NASA AS17-134-20515HR

Gene in the capsule. The photo shows that the astronauts were not in their space suits when the capsule ascended. This casts in deep doubt the lack of any explosion noise in the video's sound track at the time of the word *Ignition*.



B 42. NASA a17stitch20522-25eh Cabin interior as seen from Jack's station. There was apparently unsecured luggage. What happened with it when the launch bomb exploded?

Nowhere in the crisp photos is there any dust blur from micrometeorites.



B 43. NASA AS17-147-22464HR
Apollo 17 Landing site.

There is no geometric hill per B 15 above.
The Earth Rise photo (above, p. 18)
was not taken from here.



B 44. NASA AS17-149-22852 (comments added)
Text for this photo at:

http://www.hq.nasa.gov/alsj/a17/images17.html#MagG "Apollo 17 LM Challenger at rendezvous with the Command Module. Scan by Kipp Teague." #

The rocket funnel has changed from red to gray and has lost its slight convex curvature (B 34 f.)

In the perspective angles of B 34 f., the funnel should be invisible/view obstructed.

# The funnel above is made visible in shady half-light, non-existent in space (no ambient light in a vacuum.) On the right rim of the capsule, sunlight runs out? Along a straight line? This is a bold photo hoax.



B 45. NASA AS17-162-24085HR In the spaceship, there the three astronauts reunited. In the left background, is there something hanging down (in gravity?)

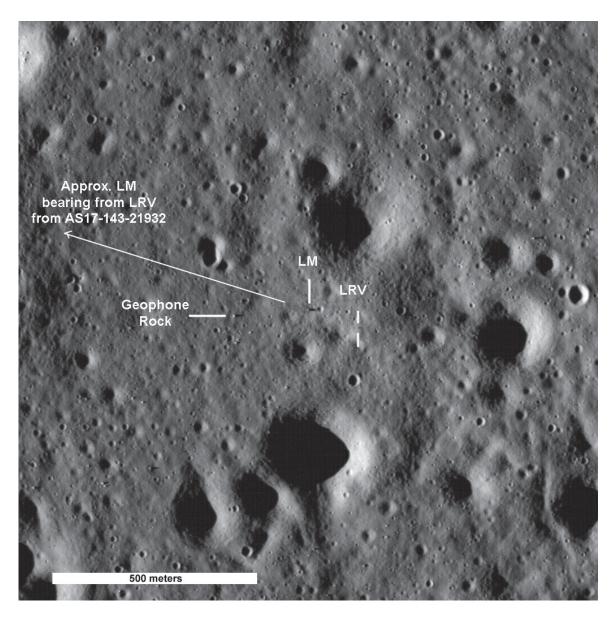


B 46. NASA AS17-137-20870 Shadow direction anomaly.

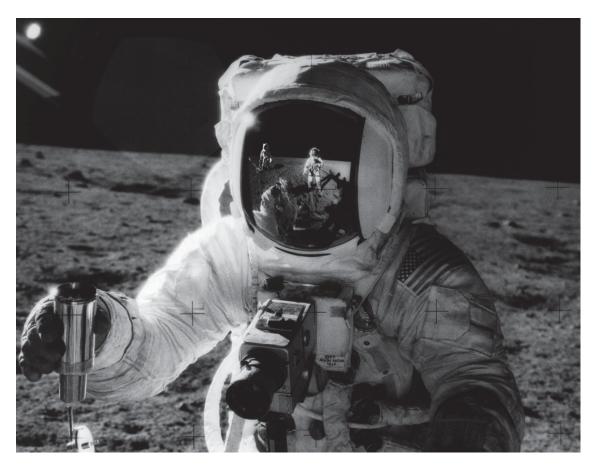


B 47. NASA AS17-137-20872 Long shadow of the Lunar Module. The Sun could have cast its shadow only in the opposite direction (eastwards) at the Mission time. (Cf. B 48.) (Also see: B 17, B 18.)

Use p. 18 above for your own estimate: The camera views southerly. The Sun appears to be high in the sky, more in the western direction (resulting in shadows falling in an easterly direction.)



B 48. NASA a17LRO-LRV, <a href="http://www.hq.nasa.gov/alsj/a17/a17LRO-LRV.jpg">http://www.hq.nasa.gov/alsj/a17/a17LRO-LRV.jpg</a>
Determining relative positions of the Apollo 17 mission on Lunar surface.
It throws its shadow to the right (East). (Cf. B 47.) During Sunrise, the Apollo 17 site lies East of the Sun, thus shadows fall East.
B 47 above shows the Lunar Module's shadow falling West.
That is just one little mosaic stone in NASA's Moon Hoax.



Half-light on right half of the photo. The plug bottom left is bright white on its non-lighted side.

The shadow of the third astronaut is anomalous, mainly because *there was no third astronaut*.

Why does the slanted horizon blend in with its reflection, slanted like-sided? Why is the lighting coming from the right on the ground of the reflection?

How was the Hasselbladt camera protected fom the boiling surface temperatures?

Did NASA use fireproof film?

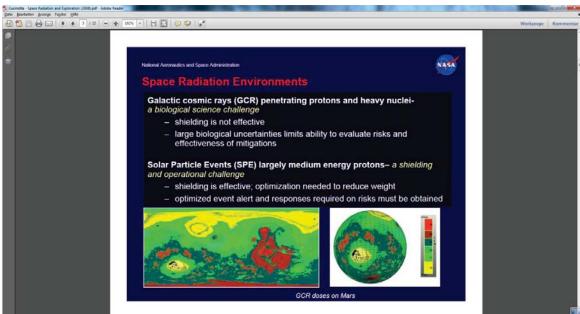
NASA AS12-49-7281

NASA's labored explanation leaves me unsatisfied, <a href="http://www.hq.nasa.gov/alsj/alsj.funpix.html">http://www.hq.nasa.gov/alsj/alsj.funpix.html</a>

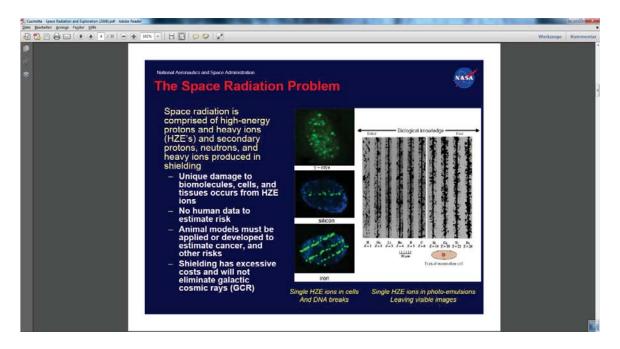
### DETAIL ANALYSIS C

### **BEYOND DOUBLE-TALK**



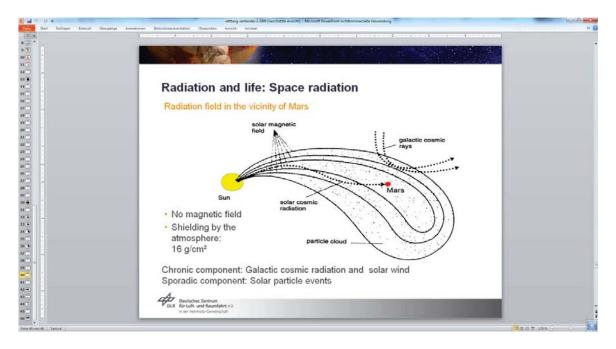


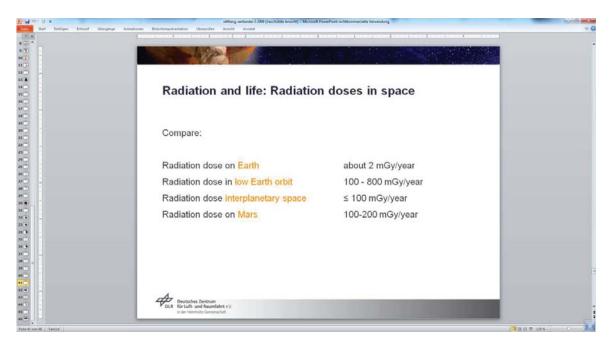
GCR: "shielding is not effective" (NASA chief scientist 2008)



# "No human data to estimate risk" (NASA chief scientist 2008)

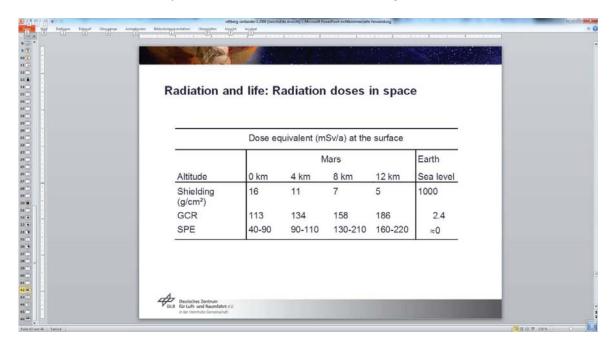
The space radiation biology literature generally ignores any Apollo astronaut data. The trade knows that no such data truly exists. Sometimes, science publications mention Apollo astronaut data. Such data does not, however, reflect the highlighted sentence from 2008 of NASA's chief scientist, but is hypothetical (falsified) data.





For the main component (GCR), increased by up to 400, no shielding was effective, neither when the Apollo 17 astronauts went on their EVAs, nor when they resided in their LM.

They would have died before reaching the Moon.



GCR is the major component in the chronic space radiation. It is correct that, to this day, with available space technology, no human can travel in, or past, the Van Allen radiation belt. Earth's radiation belt is not even fully shown above.

### **DETAIL ANALYSIS D**

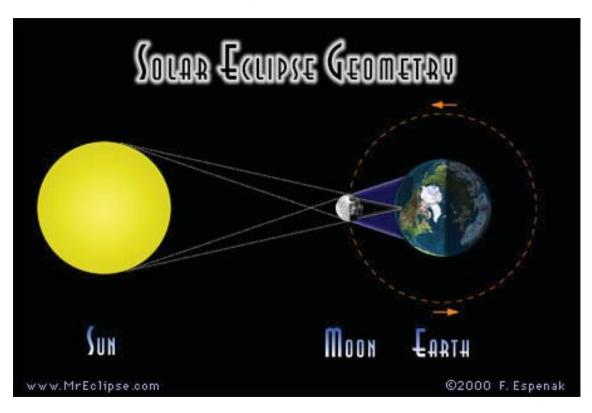
This analyzes tidal gravity effects and the surprizing timing of Apollo 17.

The timing of Apollo 17 (lunar sunrise period) is probably the worst NASA no-brainer.

In the lunar month, the Apollo 17 was timed at by far the worst time window with respect to the problematic return flight.

Around the lunar sunrise, the gravity vectors of Earth and Sun are approximately 90° apart. That means, that a return flight from Moon to Earth is for most of the journey subject to a strong sideways pull from the Sun. To overcome this costs an inordinate amount of energy.

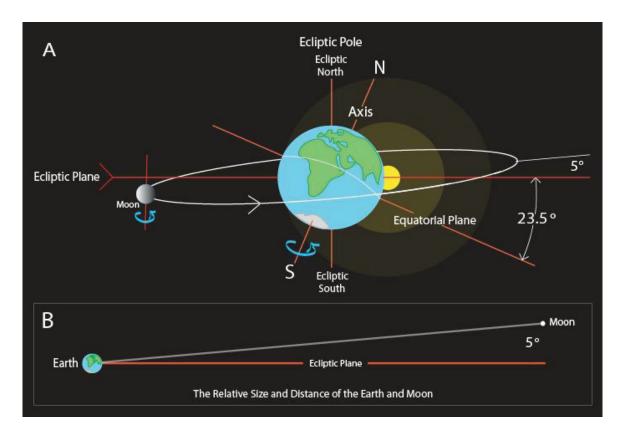
Here are three graphics to introduce the situation analysis (not in scale):



D 01. Where the orange arrow points right, Earth's gravity pulls upwards, But the Sun's gravity pulls left (in terms of the picture above.)

During Apollo 17, the Moon (different than in the picture)

was near the bottom of the orange circle, subject to two gravitational pulls at ca. 90°.



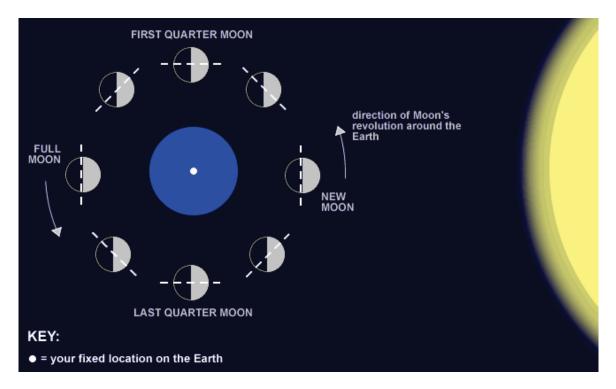
D 02. Moon, Earth, Sun and eclitic plane.

In Part B of the graphic, the return flight from Moon to Earth for most of the journey would have been subject to a strong gravitational (tidal) pull from the Sun, ca. 90° away from destination Blue Planet, making for the worst possible energy budget for an Apollo mission. – Why?

It is a strange thing that the Moon itself is not affected by this tidal effect of the <u>Sun.</u> To all appearance, the Moon is protected against gravitational fluctuations from the Earth and the Sun.

That is a different subject, but it is momentous. The entire foregoing discussion has, apart from clarifying the Moon Hoax accusations, helped to introduce the question, and analysis, why the Moon does not react to to gravitational tides that come from Earth and Sun in their motions relative to the Moon.

A striking situation arises when the Moon is positioned sideways next to the Earth, as seen from the Sun:



D 03. Apollo 17 landed (allegedly) on a *first quarter* Moon.

During a <u>last quarter</u> Moon, Earth is pulling sideways on the Moon, but the Sun is pulling *straight with the orbital motion* of the Moon (an accelerating effect).

During this period, the Moon is plummeting straight towards the Sun. That is an anomalous situation that you do not find in planetary orbits. This situation requires a special explanation. Science has not yet found such an explanation.

The Sun's gravity accelerates the last quarter Moon, and the Sun's gravity slows down the first quarter Moon, according to celestial mechanics, which in this case is wrong. This needs an explanation: Why does celestial mechanics fail in the case of the Moon?

Over a period of years, the Sun will pull the Moon out of orbit, away from Earth and towards the sun. At least that is the result if you use Newtonian-Laplacian orbit mechanics.

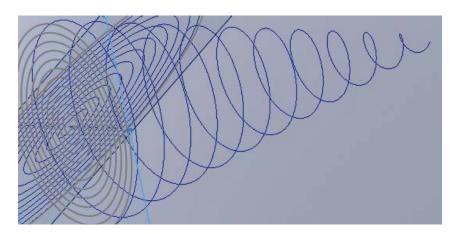
In fact, there is no such effect. Newtonian-Laplacian orbit mechanics is fundamentally insufficient to explain the stability of the Moon's orbit regardless of strong tidal effects.

#### Details:

The essential point is the solar acceleration of the last quarter Moon, and as a mirror reverse, the solar brake of the first quarter Moon.

The net result of the calculations celestial mechanics is a lunar orbit with a (single) focal point that should quickly have wandered towards the Sun. According to celestial mechanics the Moon should have crashed into the Earth millions of years ago (if its given ancient age is true which is highly doubtful on its own.)

Drawn on a piece of paper, the lunar orbit should describe an open non-repetitive near-ellipse, wandering in rapid precession towards the Sun:



NASA has measured (Lunar Laser Ranging Experiment, ROM Disk 3, folder \Moon Gravitational Dynamics) that the Moon spirals away from Earth by (only) 3.8 cm per year. This measured value is far too small. In principle, as Earth's Moon travels on its orbit month for month, year for year, the Sun's gravity does *not* accelerate the last quarter Moon, and does *not* slow down the first quarter Moon according to the laws of celestial mechanics. The Sun pulls the Moon 2 \* [twice] as strongly as Earth does (ca. 8.8 \* 10<sup>13</sup> versus 4 \* 10<sup>13</sup>.) Given these numbers, Moon's orbit and velocity should be strongly distorted, but in fact they are practically not distorted. Hence,

## the Moon is a celestial body that does <u>not</u> react to Newtonian gravitation according to known laws of celestial mechanics.

This leaves the explanation that the Moon, and the planets, are examples of the play of gravitation and of a polar opposite of gravitation, a repulsive force. Gravitation is not created by mass (cf. Albert Einstein, February 1, 1949.) The question of two types of mass (namely, *inertial mass* and *gravitational mass*) thus gains a new aspect.

Inertia and gravitation are wave-form radiations, originating naturally on various levels of the ordered universe. Their radiation paths are determined by parameters that are still unknown. Direction of flow, size and geometry are some likely factors in the case of gravity. Humans, with their paranormal Calligaris powers activated, can levitate. A future human technology of gravity engineering appears possible on the horizon.

\* \* \*